ΑΝΩΘΕΚΡΥΠΤΑ,

OR GLORIOUS

MYSTERIES.

WHEREIN

The grand proceedings betwixt Christ and the Soule:

As also the Discoveries, of those his hidden secrets of *Renovation*, with the Saints *Peregrination*, last *Mutation*, and *Glorification*, their graces *Consummation*: is clearly laid open to the great supportation, and comfort of all drooping, stooping, and unsetled hearts; by which they may fully see, what they have been, are, and shall be, to their everlasting contentment.

By S. M. *Minister of the Gospel of God.*

To the Saints is made knowne, what is the riches of the glory of this Mystery among the Gentiles; *which is Christ in you, the hope of Glory.* Col. 1. 27.

Moreover, whom he did predestinate, them he also called: and whom he called, them he also Justified: and whom he justified, them he also glorified. Rom. 8. 30.

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XUM

GLORIOUS MYSTERIES.

I CORINTH. 15. 8.

And last of all, he was seen of me also, as of one borne out of due time.

CHAP. I.

Of the visions of Christ.

Divine patience hath a large latitude. God can suffer, and suffer long [a]; *would men returne at last unto an everlasting stay: his compassions faile not, that's the cause that all consume not: Servants of the 'leventh houre shall have equall pay with those that are of the third, sixt, and ninth: as the*

[a] Tardus ad pœnam, ad salutem cunctis celer est Deus.

the first may bee last, so the last shall be first, as Christ ha's said. Resistance against sweetest Majestie, and releeving mercy may be long lasting, yet if it ha's a period Christ cannot cast off, will in nowise cast out, such as come unto him. A man may be last in the Regeneration, and yet equall to the first in the apprehension, and participation of Jesus Christ.

Iohn 6. 37.

Last of all, viz. beyond which time he could proceed no farther against Christ[b]: I was not among the first that saw him; that's my griefe; yet see I did, and see I doe, him that's invisible. He that sees least and the last does as truly see, and as freely injoy the Lord Jesus, as he who sees most; apprehended with the first. Despaire then! where art thou? and what ground hast thou to survive in man? Who would despaire of the hope of life, when God's so good to a man so bad as Paul was before Conversion?

[b] Ἔσχατον τὸ χεῖν à continendo, & cohibendo id viz. in quo necesse est, ut consistamus ultrà quod pergere non licet. Beza. Mat. 19. 30. πρῶτοι ἔσονται, ὕστατοι.

Pre-

Presumption! thou mayst not live neither; for though true Repentance be never late; yet late Repentance is seldome true[c]: *as he once said. Christ spar'd one Thiefe at last, that none should despaire: and but one that none may presume: this digression is for caution to presumptuous spirits.*

[c] Pœnitentia vera nunquam sera, at pœnitentia sera rarò vera. *Aug.*

THree things concur to make up a right sight naturall. An Object: a medium (as the aire inlightned, or some such thing) and a seeing facultie. 'Tis so in all spirituall sight that's right too.

Christians! Consider First, God in his Glorie is the object of your spirituall sight: and know you not, that the more glorious your object is, the more is your sight gladded, so long as 'tis not overwhelmed? for there is a time, when glorious Majestie is an object too strong for the spirituall sight.[d] God is invisible, not

[d] Excellens sensibile destruit sensum.

not because obscure; but for that he's too glorious for mortal sight, put on immortality then, that you may see aright, him in whom you beleeve. But in Heaven, the eye of the soule shall bee inlarg'd and made capatious, suitable, to its glorious object to take in much of God. What say yee? Is't not evident in created light, that the more light the eye has, the better 'tis pleas'd, if the eye it selfe be sound and right? even so 'tis in the things of the Spirit. Will you heare what a soule, restlesse without God, said. 'Tis this, *One thing have I desired of the Lord, that will I seeke after, that I may dwell in his house all the dayes of my life.* And why? *to behold his beautie*: dwell with him; but 'twas that he might see him, still be in his presence, have his eye upon him: He lookes, and likes, elects, and loves, when God sets himselfe in sight. Does not the glorie of God, who is beautie it selfe

Psal. 27. 4.

ſelfe, comelineſſe it ſelfe, keepe a God-like mans eye upon the obje&t? What can be more alluring then the lovelineſſe of the lovelieſt Lord? What can rejoyce the ſpirituall ſight more? Chriſtians! are you not aſtoniſh'd with the perfections of this obje&t, when you looke upon't in earneſt? if you be not, 'tis your ſinne, and let it cauſe many thoughts of heart within your ſecret parts. Deare friends! 'tis a ſad thing to have ſo bad an eye, as that ſo good an obje&t ſhould not be of greateſt force to raviſh both ſight and ſenſe, bringing the whole ſoule into a glorious rapture, in the beholding of ſuch a glorious aſpect.

Secondly, ſpirituall ſight hath a medium too; Jeſus Chriſt's that medium: the good God may be ſeen; but 'tis *in, and through a good Chriſt**. Chriſt is ἀπαύγασμα *the very beame, ſplendour, and brightnes of his Fathers glorie, the expreſſe Image*

Image of his person[e]: For Christ proceeds from the Father, as Light, brightnesse, raies, and

[e] *Heb.* 1. 3. Est magna gratia in hac voce. Ἀπαύγασμα, ab ἀπὸ & αὐγάζω splendorem emitto: propriè est splendor ad res externas resultans ex interna facultate: quemadmodum splendor à sole promanat, *Polan. Syntag.* Refulgentia qualis solis splendor est autem solis: & radiorum ejus splendoris; eadem natura. *Aret.* in loc.

Effulgentia relucentia *Greg.* in loc. Significat etiam splendorem ab alla luce editum, sic filius est splendor a luce paterna editus: sicut in Symbola legitur lumen de lumine Victorin. *Strigel.* in Nor. Test. super loc.

beames from the Sunne, in the Firmament of Heaven[f]. The Sunnes beames and streames of light are pure: darknes comes not nigh them: so is Christ, who's the *brightnesse of the Father*. O glorious God! thou art the greatest good.

[f] Christus à Patre procedit sicut lux, splendor, & radii à Sole. *Hyperius* in locum.

And Christ ha's told you (you seeing Christians!) that *he who ha's seen the Sonne, ha's seen the Father also, and that no man knowes the Father, but the Sonne, and him to whom the Son reveales him*. And is not the Father best seen in the Sonne? who dare see the face of Majestie,

* *John* 14. 7. 9. & *cap.* 1. 18. *Luk.* 10. 22.

Majeſtie, without a Jeſus? no mortall man can ſee the face of the immortall God, and live: onely God-man, the man Chriſt Jeſus, is found worthy, as Gods equall, to mediate betwixt an offended Lord, and offending man. Bleſſed Meſſiah! thou art a ſutable good to thine in this reſpect. Chriſt is the medium to this glorious object of ſpirituall ſight. Chriſtians! you may have food from Heavens ſtore-houſes: but then forget not to bring the Lord's *Benjamin* with you; for if ſo, you may not ſee his face: you may ſee God, and take him in alſo into your ſpirits; but it muſt be in the name and ſtrength of Jeſus Chriſt, in whom the Father is reconciling ſoules to his bleſſed ſelfe, and then 'tis but *aske and receive: ſeeke, and find: knock, and it ſhall be opened to you*: When you draw neere to God. Onely Chriſt is the way to life, and to * the Father of all ſuch mercies;

* Iter ad gratiam, eſt gratia.

for he's truth and life it selfe with the Father. Sensible soules! what goe *ye out for to see, a reed shaken in the wind?* Is there any vision like this, or sight comparable to this? what! is there so glorious an object, or *medium* in spirituall sight? *O the depth of the riches both of the wisdom & knowledg of God! how unsearchable are his Judgments, and his wayes past finding out!*

Thirdly, spirituall sight has a light too, a light super-sensuall, super-naturall: Naturall light may give insight into divine impressions of wisdome, power, and providence in Creation, protection, and preservation of outward things; but can it reach further? Can naturall light give information in things above nature, things of Grace? Can *flesh and bloud reveale God and Christ* to a wanting soule? Christ saith nay to such a thing. *Thou art Christ*, said *Peter* to Jesus: and what was the replie? 'twas this. *Blessed*

sed art thou, and why? *for flesh and bloud hath not reveal'd this to thee; but my Father which is in Heaven.* 'Tis a blessed part of blisse; that the invisible God, and the invisible good is not to be unfolded by natures light: for were it so, what poore discoveries then would nature make of mysterious grace? *spirituall things*, visions of Christ, *are foolishnesse* to a naturall heart; nor can a spirituall object be received by it, because 'tis *spiritually discerned*. Spirituall things are to a naturall heart's sight and sense like musick, in a dead mans eare, which moves him not, affects him not. What good doth hee find in it? what doth he take in of it? Surely nothing. Onely Christ can reveale himselfe in a soule, to that soule. As the Sunne raies reveales it's owne lustre, or as fire reveales its owne heat and vigour by giving heat, making hot, things held unto it. Nature may re-

1 *Cor.* 1. 14.

veale God as Maker and sustainer of things, both above and below, but cannot shew you a God, reconciling himselfe to your soules in a Christ. The best advanced and inlarged spirit of nature is below this great imployment: Light is not seen but by the light: darknesse cannot discover it: the *Light may shine in darknesse, but darknesse comprehends it not*: so onely grace can discover its own originall, Jesus Christ: onely something of God in man can discover rightly God himselfe unto man. Without *holinesse ther's no sight had of holiest Majestie*: true sight of God and Christ is had onely by the light of his own perfections; and when *wee see light* it selfe, 'tis by, and *in his owne light*, as *David* notes: wee our selves, alas! see Christ obscurely and everie good. We are by nature darknesse it selfe: which thing shewes that the light of spirituall sight is super-sensuall.

Iob. 1. 5.

Heb. 12. 14.

Psa. 36. 9.

But

But would you know the parts of this worthy sight, glorious vision? then your election's good: these times have made *Athenians* many, and the great question that now is, is this: friends! what newes have you: but alas for us all! that things of Christ are as things unheard of to so many. Would you see the sights above the world? weel presse after perfection in the principles thus.

1. Right sight of Christ is to see him as he is: *when Christ appeares he shall be seen as he is.* The most of men see the Lords Christ promiscuously, rudely, untowardly: These have no right vision: Christ ha's an inamouring glorie. Christians! Is it so in your eyes? doth his beautie steale away your hearts? have you observ'd him well? is he the faireſt of ten thousand in your esteeme? doth this lovely Lord delight your spirituall sense of seeing? why should

1 *Joh.* 3 2.

it not? Christians are not filled with heare-saies concerning Jesus Christ, they will ascend to live above means in the use thereof. *David* had an *Absalom*, who *had no blemish in him from the crowne of the head to the sole of the foot*, and that *none in Israel was so much to be prais'd, as he, for his beautie*: but was hee like Christ? If compared to him he's nothing, ha's no comelinesse at all. Beleevers! can you see Christ as he is? that's your worke, and that's the sight of worth: if you cannot now doe it, ere long yee shall; when yee come into the Kingdome of your Father. What though you doe *but see in part now*, because Messiah's but in part reveal'd? It doth not here appeare what Saints shall bee, or what Christ is, and will be unto them hereafter. Glorie must reveale what grace cannot. Little children! mind these thiags, see him as he is, see his glorie, behold that.

that. A child of God will beſeech his Father to *ſhew him his glory* *. So *John* ſpeaking of Chriſt ſaith, *wee beheld his glory.* Ἐθεασάμεθα[f] ſaw it intentively, viſibly. Chriſt's Glory is a Chriſtians Crowne, and his owne glorie ſhall ſerve Chriſt: veile to Chriſt's glorie, as the Angels cover their faces, *viz.* their glorie in the preſence of his: much glorie gives much light; 'tis light in darkneſſe, life in death, and joy in heavineſſe. When he ſhewes you his glorie 'twill tranſport you, as *Peter* in the transfiguration: 'twill force you to ſay, *'tis good to be* there where glorie is reſplendent: 'twill cauſe you to crie out; *let us make this our manſion*, pitch our tents here. O bleſſed Diety! humani-

* *Exod.* 33. 18

[f] Verbum non ſimpliciter videre ſignificat ſed ſpectare, *i.e.* diligenter & fixè intueri aliquid ſeu novum & admirandum ſpectaculum *Iansen* in Concord. Evang.

Spectavimus ſeu novum & admirandum ſpectaculum *Eraſ.* Θεάομαι eſt cum admiratione & ſtupore intueri *Beza* in œcumen. Quaſi in theatro diligenter, perſpicuè, hilariter, cum dijudicatione & dilectatione. Loſin.

tie is best lodg'd, when most lost in this matchlesse glorie.

Secondly, right sight of Christ is experimentall. To see Christ for a mans *owne selfe*, and soule, with a mans *owne eyes* (as *Job* speakes) *and not another*. Hearing of Christ by the eare serves not Saints turnes : a heartie feeling of his inward workings is that a Christ-knowing Christian seeks most after. Some are all for heads fulnesse ; but a right spectatour of Christ covets hearts fulnesse of Christs holy presence; hearty motions towards Christ , by Christs power, savour more with savorie Christians then headie notions of Christ among acutest wits. To discourse of Christ is sweet and good; but to feed on Christ is much better. Christians ! doe you feed and eat heartily of this bread of God ? Is it good to you ? do's it doe good in you ? answer for your selves, you worthies of the world to come!

Iob 19.26,27.

come! Can you say, I *behold the Lamb of God that takes away* my sinnes, as well *as the sinnes of* others, that come to the Father by him? Can you say with *Job: he's my Redeemer:* with *Mary, my God, Lord, and Saviour:* my Mediatour, my Intercessour, and Peace-maker? now *blessed are you then; and the eyes that see the things that you see* *. You are blessed with Christ's owne sweetest lips. Who then can curse when Christ do's blesse? Care not then for the worst of foes; but be strong in the Lord thy strength and thy redeemer.

* *Lu.* 10. 22, 23.

Now, to infix this principle on your spirits, note these things. Experience hath a teaching and teachable vertue in it, 'tis the best teacher, as our Proverb runs. For

First, it strengthens memorie, can put on, record all, the breathings, movings, and workings of Christ towards a Christian's soule.

soule. 'Tis called by Philosophers *Multiplex memoria*, 'tis remembrance upon remembrance, mercies flowing into the mind of beleevers: experience is the matter of *multitudes of thoughts* *: It makes the thoughts of God many in the minds of the good.

*Psal. 94. 19.

Secondly, it strengthens affection; too one, that hath a heartie *taste of the Lord* * Christ from experience; ha's a heartie love to him: Will you heare the voice of experience? 'tis this. O taste and see how good the Lord is? such a one's well affected, and affecting also all that follow Christ: the warmth, Spirit and life of such his kind of speaking; is found verie taking in the hearts of sound Disciples, and doth discover whence 'tis, whether 'twould, and to what it tends.

*Psal. 34. 8.

Thirdly, it rectifies the judgement. One that ha's had a through, inward, sensible, and invisible, pledge

pledge of Jeſus Chriſt, his deareſt love and neareſt communion with his owne ſoule: that man or woman hath right thoughts of Chriſt, and his owne eſtate alſo; for *the thoughts of the righteous are right* *. And hence, and onely hence, 'tis that he ſpeak's right words of Chriſt? *Job's* friends had not *Jobs* experience, were not ſo much acquainted with God, and the nature of his dealings with himſelfe, and his: and what followes? *God ſaith they ſpake not right things of him as did his ſervant Job* *. All other ſorts of ſayings of men, concerning Chriſt, are the ſpeakings out of a mans ſelfe more than God.

* *Prov.* 12.5.

* *Job* 42. 7.

Fourthly, it ſtrengthens the will to elect Chriſt and Chriſt's things. One that hath drawne water out of this well of Salvation with the well's owne bucket, and ha's drunck a hearty draught of the water of life; his will, to ſpeake

ſpeake out Chriſt, and his goodneſſe, goes beyond his power. And ſad he is with *Paul*, that *hee cannot doe the good hee would.* I ſpeake of one that hath drawne good from Chriſt with Chriſt's owne abilities; ha's received him in his owne manner; ſuffer'd him to abide in him according to his owne order. And now marke well the evill of the contrary ſtate: by what a man ha's when he wants experience.

Firſt, 'twill be but a borrowed light, ſight, and apprehenſion that you'l be proved to have uſed; and the evill of that's very great: in theſe reſpects. Firſt, 'twill be your ſinne: for you are bound to uſe and improve your owne talents, not to build upon another's foundation *: a ſnare, which (to the Apoſtles comfort) hee did eſcape. Secondly, 'twill be your ſhame: you account it a diſgrace, and are aſhamed to be ſeen on this day in borrowed garments:

Rom. 15. 20.

ments: but 'twill be greater cauſe of ſhame at the laſt day, to be found cloath'd with no better perfections, then the borrowed parts, and acquired arts of others: to have no knowledge of Chriſt but what is traditionall: taken in from creatures like your ſelves. What a great ſhame and unſpeakable bluſhing will it cauſe in you then; when you ſhall bee ſtrip't of all your borrowed garments, and ſhall ſeeme as you are there; who would not be as you ſeem'd here? Thirdly, 'twill bee your Judgement: you ſhall be judg'd for not uſing your owne gifts, and that in a right manner. Wee have a true Proverb, *every man ſhall anſwer for his owne ſinnes*, and 'tis as true, that every man ſhall anſwer for not uſing his owne graces: *Every one ſhall give account of himſelfe to God* *, ſaith the Scriptures: of himſelfe and his owne experiences in the Kingdome of grace.

Mat. 25. 24. 31.

Rom. 14. 12.

Fourthly,

Fourthly, 'twill be your losse, you have no more then you use, and so: use 'tis even so with us all: we enjoy no more then wee doe experimentally imploy. What good wilt be to me to discourse plausibly of a rich mans treasure, when the meanesse of my being, & course of living, plainly speaks 'tis none of my owne? and what good will all thy parts and portion doe thee, when thou shalt die of this disease, non-experimentall acquaintance with Christ? who will know you then as little as you know him. The losse will be of these things. First, losse of time: time might be better spent relating to a mans owne benefit, and respecting that. Secondly, losse of labour: the Apostle was what hee was *by the grace of God which was in him*, and tells you that *grace was not given* him *in vaine* ε, 'twas not lost labour. May we not truly say of experimentall sight of Christ, as *Job* did

to

1 *Cor.* 15. 10. ε οὐ κενὴ ἐγενήθη 'T was not made voyd.

to his friends of ſpeaking out the truth. *O! how forcible are right words?* and we ſay too, O! how forcible is a right ſight of Chriſt. *Iob. 6. 25.*

Thirdly, to ſee Chriſt, is to ſee Chriſt as a man is ſeen of Chriſt, and for the ſame reaſon, to the ſame end: 'tis to *know as you are knowne, and to apprehend that, for which alſo* you are *apprehended of Chriſt Jeſus*[h]. *Phil. 3. 12.*

[h] *Or rather* Εἰ καὶ καταλάβω ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ. *If I may comprehend that, for which I am comprehended.*

Firſt, Chriſt ſees all the turnings, and windings, and ſecrets of his peoples hearts: all the firſt riſes, motions, and conceptions of things within their ſecret parts. There's nothing in his, hid from him, ſo ſhall Chriſtians ſee and know Chriſt one day, and that for ever: ſee all he is and ha's: what thoughts hee ha's had of them from the beginning: what a world of love ha's been, and is ſtor'd up in his bleſſed breſt for them: they ſhall ſee the perfection of all his mercies and compaſſions towards them: and in the Sonne

Sonne you shall see the Father, and how little cause you have had in this world, to say *will God be mercifull no more: ha's he forgotten to be gracious*; ha's he shut up his loving *kindnesse in displeasure?* how little reason can bee render'd for such despaire: there's nothing in God and Christ, that's communicable to the creature which shall bee hid from thee; thou precious child of a precious Father! thou shalt *know as thou art knowne*: this is to see Christ cleerely: this is a glorious vision; but 'tis not had till you have entered the heavenly *Canaan.*

Secondly, Christ lookes on a poore Soule that he may fall in love with it. Christians! how doe you serve Christ? doe you set your eyes, hearts, and hands on Jesus Christ that you may shew your love to him, lay fast hold on him, and with *Jacob* not let him stirre from you, till hee ha's

ha's bleſſed you with right-hand favours?

How ſtands your hearts towards Chriſt? Are you well affected towards him? do's looking breed liking, and liking longing in your breſts, and ſpirits after much of him? Let me tell you, if your ſight be right which you have of him, 'twill ſerve you ſo; the more you ſee *him*, the better you like, and long for his ſocietie.

And now, diſtreſſed ſoules! whom ſinne and the Serpent ha's ſtung, behold a Jeſus, looke up to the author of grace and healing: what! will you die in your ſinnes, and be damned for ever, rather then that the Lord Chriſt ſhould worke his will upon you, pluck your ſins from you, which are as your right hands and eyes unto you? are you good at burning? have mercie on your ſelves and precious ſoules, and mind theſe things [i].

[i] For Πανὲ καστῷ τὰ ἀνήστρια πραγματεύσειν ἢ τὰ οἰκεῖα διασκέττεσθαι. Basi.

First, all heires of everlasting life longed to see Christ before their deaths, and had their desires. What made old *Simeon* desire to depart this world in peace but this? He had seen Christ as well by faith as sense. What put *Paul* into his two great straights, a loathnesse to die, and a loathnesse to live: a desire to die, and a desire not to die: but this? Hee had seen much of Christ. Methinkes I should heare you say of Christ, as *Jacob* of his *Joseph*, *'tis enough my sonne's yet alive, I'le goe and see him before I die.* Seekers of Christ! what thoughts have you? what words fall from you concerning this thing? your Saviour's alive, will live for ever. and doe not you long to see him before you die? If not, your graves will be Sepulchres both to you and your comforts, and you'l lie downe in sorrow. And, prophane soules! Let me tell you from the Lord, 'tis a miserable

Gen. 45. ult.

thing

thing to see death before you have seen Jesus Christ. To die Christlesse is to die a Godlesse, gracelesse, and heavenlesse wretch: to make a worse end than bruits. Unsanctified soules! where is the sounding of your owne bowells for your owne welfare? do's not thy heart quake, and all thy parts shake to thinke of the slighting of a Jesus, and of *trampling under foot his most precious bloud*? It had been better for thee thou hadst ne'r had being then not to have a well being in the Lord Christ.

Will you heare the language of a Christlesse man at the Judgement-day? 'tis this: *Mountaines and rocks fall upon me, and hide me from the face of him that sits upon the Throne, and from the wrath of the Lamb.* All such mens Joyes have a *mar-mirth* with them: when such an one dies, all dies with him: his sinne being excepted, which shall ever live in the

memorie of the Lord of Hosts, and give life to the parties owne miserie.

Secondly, your necessitie call's for it[k]: you must mind him, for you want him: necessitie is made a cause of minding somethings: Christ tells of some that would not sup with him, would not come at him; and what thinke yee was the cause? one had *purchased greund, and he must see to it*; *Another had bought cattell and hee must prove them*: *A third had married a wife, and hee could not come*, would be excused: for necessitie made them all doe it. Alas poore soules! is it a fault to own a Christ, accept of a Jesus, a Saviour? Is it an offence in your esteeme so to doe, that ye would be excused for it? Or is it a burthen that you beg to bee excused from it? the Lord lay no other burthen on my owne soule, then Jesus Christ his yoake, and fellowship with my spirit. But who can

[k] Ingens telum necessitas. *Liv.* O quantum cogit egestas!

Lu. 14, 18, 20.

can read, without remorse of heart, and moistned eyes, the returne that Christ made to those unworthie persons, and their unworthie sayings? *Not one of them shall taste of my Supper.* Tender hearts! do'st not trouble you to see faithlesse men so much their owne foes, as not to taste of Christ's Supper? And, incorrigible sinners! Doe you know and feele the weight of this censure, sentence? 'tis not to eat of the tree of life, which is in the midst of the Paradise of God: 'tis not to have the least mouthfull of hidden *Manna*: not to have any thing to doe with the bread of God, and food of soules; 'tis to have all wants and no supplies to be wretched, poore, blind, and naked; and yet not in the way to receive one mercie. See you not what 'tis then to supply the wants of an outward man, by increasing the wants of an inward? *Ver.* 24.

Does necessitie cause an abound-

ding man to have a worldly mind? ô! what neceſſities, like thoſe of the ſoule? what wants are more piercing, diſtreſſing, and vexing, then inward wants? I tell thee no mortall wants ought ſo much as immortallitie: you have need of him for *Wiſdome, righteouſneſſe, Sanctification, and Redemption* that in all your ſervices hee may pray in you, pray and plead for you to your heavenly Father; worke in you, and worke for you his owne bleſſed will and worke, and to preſent you, and what's yours, blameleſſe before his Fathers preſence in life, death, and at the Judgement day. Conſider! Doe not ſtormes drive men into a harbour? and doe not Warres conſtraine men into ſtrong Caſtles and holds? oh then! Let wants drive thee unto a Chriſt, and let him drowne thy ſelfe in himſelfe, who's the ocean of ſupplies.

Thirdly, a right ſight of Chriſt gives

gives a right ſight of ſelfe, and ſelfes eſtate; men ne'r ſee themſelves ſo well, as when they moſt ſee Jeſus Chriſt. Chriſtians! You may ſee in Chriſt what you have been, are, and ſhall be. What you have been.

Firſt, what excellent creatures yee were, when yee ſtood in your firſt Parents: how exquiſite that righteouſneſſe, and holineſſe was, in which you were firſt made, after the Lords owne likeneſſe: but you have loſt it, and therefore alſo the ſight on't, ſuch as it then was; but you may, beholding Chriſt againe, find it in him: as a ſecond *Adam* hee ha's done, do's, and ever will keepe his integritie, ſtation, and perfection, without any the leaſt alteration: you may ſee in him what glorious ones you were, before yee were caſt out of an earthly Paradiſe. This is the myſterie, yee ſhall know by him, what you were before you were, what a bleſſed

estate standing man was in, what an excellent nature he had before it was lost, how well hee might have lived, and all his posteritie, had hee not sinn'd with outward senses, and stain'd his inward soule: hee sinn'd with his senses by hearing with his eares, the praises of the fruit, beholding it with his eyes, touching with his hand, and tasting with his palate. Thus sinne, entring by his senses, got into the world, and death by sinne; himselfe being made sensuall, with all his posteritie by that act.

Secondly, what you are,

First, by degeneration: how much unlike what you once were. When you see his holinesse, doe not you see your owne unholinesse? when you see his puritie and passing Sanctitie, doe not you by meanes of that see your owne impuritie and surpassing depravitie? Will you heare what a God-beholding man said once, 'twas

'twas this: *Woe is mee, for I am undone, becauſe I am a man of uncleane lips, and I dwell in the mids of a people of uncleane lips, for mine eyes have ſeen the King, the Lord of hoſts.* 'Twas his trouble (and hee gives the reaſon;) that his *lips* were not *cleaner*, like the Lords, and that his ſocietie was ſo uncleane, that it did unfit him for communion with the higheſt God and King: it pierced his honeſt heart that he had no greater a part of the Lords holy nature in him. Chriſtians! When you ſee the Lords lowlineſſe, doe not you ſee your owne loftineſſe? When you ſee Chriſts humility, doe not you ſee your owne pride? When you ſee his clemencie, cannot you then ſee your owne naturall crueltie to your ſelves and others? ſo alſo by the light of his patience, you may ſee your owne paſſion: by his kindneſſe to you, your own unkindneſſe to him, by all his faithfullnes, your owne

own unfaithfulnes, & by his fruitfulnes in good, your own barrēnes?

Secondly, by restauration: what a vast difference is betwixt grace and the best refined nature? Moreover, there's now a more firme union betwixt thy soule and God, then was betwixt God and man at that time: for had the union then been as strong as now, *Adam* had ne'r lost himselfe, and his by sinne: the oneness that's betwixt God and his people is such, that they can never any more be parted and taken asunder: besides all this; *Adam* was left to himselfe, and to his own will: *to choose whether he would stand or fall:* But now Christians are not left to themselves, and cannot have their will; God will never leave them, nor forsake them, and they shall ne'r fall more so to indanger themselves and soules, as he then did: for God is both able and willing to make them stand. Is not this to see your selves

ſelves truely, and fully, and whatſoe're you are, uprightly, and what you are not in ſuch a manner; ſurely no viſion is like this, no ſight like this.

Thirdly, what you ſhall bee. It do's not here appeare what you ſhall be; but in Chriſt, and where Chriſt is, you may plainelie, clearly, and throughly be reſolved of that: for when you *ſee him even as he is*, ſo ſhall you your ſelves be: Chriſt breathes out ſweetlie this ſelfe ſame thing: *Father! I will that thoſe whom thou haſt given me be with me where I am, that they may behold my glorie.* Chriſt's glorie is transforming: he'l have you with him, that you may behold him: and what's the iſſue? 'tis this: you'l be changed into the ſame glorie, you cannot eſcape it, there you, *with open face, as in a glaſſe beholding the glorie of the Lord, are changed into the ſame Image from glorie to glorie, and that of the Lord the Spirit* *. Can a repreſen-

Iohn 17. 24.

2 *Cor.* 3. 18.

* Ἀπὸ Κυρίου πνεύματος.

representation of his glorie, by a *medium*, transforme so sweetlie? Ha's glorie such a power? Oh then! what will it doe, when wee shall behold it without meanes, more clearelie then a glasse can represent it?

Fourthlie, all right sight of Christ ha's in it a sustaining nature, a heart-releeving vertue, a soule-reviving abilitie: things of Heaven are all supporting, much more Christ himselfe, whose presence is the Heaven above, as he's God equall to the Father: doe you want an experiment of this also? the Apostle gives you one, when he tells you that, Christ and all his *obedience* is & was for your sakes; adding that for this cause *wee faint not in the perishing estate of the outward man*, whil'st *the inward is renewed day by day*, whileſt *light affections* worke us unto, fit us for Κατεργάζεται ἡμῖν. massie glorie; and all this, *when wee looke not at things which are seen; but at things which*

2 Cor. 4. 17, 18.

which are not ſeen. When the inviſible ſoule's loſt in her unſeen Saviour, ſhee's ſafe and *takes her reſt; for the Lord makes her dwell in ſafety.*

Chriſt's ſouldiers! pray tell me, what ſeen power and might ſuſtained you in all your ſpirituall warefare that you have had? I can tell you none at all; for when you were in the field againſt ſinne, Satan, the world, and ſelfe, had you not all the Lords owne armour on? *The helmet of ſalvation, breſt plate of righteouſneſſe, the girdle of truth, with the ſword of the Spirit, which is the word of God, and above all the ſheild of Faith, whereby you were able to quench all fierie darts* ſhot and darted at you, your ſoules and peace: and, when you were ſmitten, did not Chriſt ſtand by you, with you, and in you? Did not he *teach* your *hands to warre, and fingers to fight,* as *David* ſpeakes? had not he your hand in his, and caſed

Eph. 6. 13. to 18.

caused you to give some mortall wounds, kill that which would have kill'd you your selves, soules and all: which being gone, all was gone with you. Who stood by *Joshua* when he *called on God, and Satan stood at his right hand to resist him?* was't not *the Angel of the Covenant*, Jesus Christ? who, when the Tempter accused him for *standing before the Lord in filthy garments*, did excuse him, remove his *rags*, and give him *robes?* and does not Christ stand everie Christian in the like stead? Sure I am, if ever you did overcome, and were not foiled in the Lords fights and fields, 'twas thus with you. O how precious, and how cordiall are the thoughts of these things! the number whereof no end yee know. Who then that's wise desires not to see Christ, and himselfe in Christ, before hee behold his last, greatest and approaching change and dissolution? 'Tis a blessed thing to

Zech. 3.

to be able to graſpe Chriſt and death in the armes at once, at one and the ſame time, and is't not an everlaſting curſe to die Chriſtleſſe? *Search the Scriptures*, and you'l find it ſo.

Finally, let the Lord perſwade you to bee endeared to Jeſus Chriſt; ever ſet him in your ſight, looke up to him, who looks downe towards you; for he's the Author and finiſher of your graces: would you know the uſefulneſſe, of ſuch right apprenſions of Chriſt, then conſider theſe things ſincerelie. *Uſe.*

Firſt, 'twill increaſe inward Joy. Have you a mind to be merrie? be much in this, and 'twill make you right glad: other mirth may end in mourning; but this cannot, this makes the *ſpirit rejoyce in God its Saviour*, (as ſhe ſaid) there are many Joy-makers, as friends, eſtates, the treaſures and pleaſures of this life; the Scriptures tell you of *a joy of harveſt, and*

Isa. 9. 3. 65. 14. *and a Joy of heart*; *a Joy of harvest* is verie great, but this brings *joy of heart*, both great and good, a cordiall Joy. Precious soules! *sow precious seed weeping*; but a precious Christ being the fruit, they reap their crop singing: some *sow in teares*, weeping, mourning, sighing, roaring. & wailing after this deareſt Lord, and Jesus; but when they find him, themselves are found *to reape in joy*: Righteous ones! what though as the Spouse you have gone about seeking him, *whom your soules love*, even earlie and late, *by night*, as well as day, and have long desir'd societie with him, yet have not *found him*, and your selves in him? Consider, he seekes as well as you, ha's lost as well as you: besides, when hee finds you, and you him, *you'l hold him fast*; and so good is he, you'l not *let him goe*; Christ told the *Jewes* that *Abraham rejoyced to see his day, did see it, and was glad*. And sensuall worldlings!

Cant. 3.

Iob. 8. 56.

lings! what e're you deeme of ſuch a favour, it skills not, ſure I am, that a right ſight of Chriſt, will make a right-ſighted Chriſtian glad at heart; nothing do's him ſo much good as this: ſmall things cauſe laughter in the face, when the heart's a ſtranger to the Joy; but this, as 'tis the nature of great things, will make the heart glad, even then when the face of a man, and face of times is verie ſad: the comforts ariſing hence are *meat* for Saints *to eat, which the world knowes not of:* and now a word to you that would glorie in ſomething, what can be your *glorie*? which ſhall not bee *your ſhame*, beſides the knowledge of Jeſus Chriſt?

God ha's ſaid. *The wiſe man may not glorie in his wiſdome; neither the mighty man in his might, nor yet the rich man in his riches.* Why? who ſhall glorie then? and in what ſhall men glorie? if not in ſuch deſireable things; well *Jehovah*

Iſa. 9. 23, 24. *Jer.* 9. 23, 24.

hovah hath said, *Let him that glorieth, glorie in this, that he understandeth, and knoweth mee, that I am the Lord, which exercise loving-kindnesse, Judgement, and Righteousnesse on the Earth: for in these things I delight.* God ha's shew'd you what to glorie in, gracious spirits! 'tis in your acquaintance with him: when you know, and understand him aright; see him as he is; *viz.* full of loving-kindnesse, Judgement, and Righteousnesse, one that acts as he is: 'tis his delight to doe such things? Beleevers! are you like him, by looking upon him? are you changed in this respect? Marke well, what it is you glorie, delight, and take pleasure in.

Secondly, 'twill strengthen patience under the crosse and chastizement for Christ: doe you suffer from the hands of *unreasonable men?* and would you be avenged of them, as of your enemies? looking up to Christ you'l find he'

he's not yet aveng'd of his enemies: do's God suffer,& shall not man? does the head *endure the contradiction of sinners against himselfe*? and can the members think to be free? Is't not all reason in the world, that head and members, should bee fellow-sharers, in the sufferings of the whole bodie mysticall? who dare denie it? 'twas a sweet saying of a faithfull witnesse to the truth of Jesus, who seem'd to faint, under his great triall; and being offer'd a cup of spirits, to sustaine him, replied thus; My Lord, and Master had gall, and vinegar given him: as if he had been astonied, to see himselfe fare better then Christ: and indeed, experienc'd Christians! when you thinke in sufferings you are served ill, you should consider, sweet Christ was not served so well: that will still your murmurings; for can you suffer as much as hee ha's done? I tell you nay: yet far-

ther do's the event or end of things, bring cares upon you? why! *James* commands you by the Spirit, to behold, and *see the end of the Lord.* You may thinke your troubles will end ill, have an evill end; but God can put a good end to ill beginnings: as some things may be sweet to the taste, yet bitter in the bellie; so other things may be unsavorie, in the first concoction, which may be better in, and by the second; though in things naturall, or corporall it is not so, as Physitians have said.

James 5. 11.

Chap. II.

Of right Regeneration.

Alne man's rising is graduall, first, by Grace, and next by Glorie: by man came the maladie, and by man also comes the remedie: a fruitlesse first-birth may be repair'd by a second: by Adam *sinne entered, and reigned unto death,*

death, and by Adam *grace entered, reigning unto life, ('tis the ſecond* Adam *that now I meane) Grace can make up, what nature ha's loſt; amend what nature hath done amiſſe: Firſt, birth's priviledge is nothing: Second, birth's priviledge is all things, all in all, referring to felicitie:* Regeneration *antecedes* Glorification: *He that's borne but once dies twice; but he that's borne twiſe ſhall not taſte of the ſecond death. Firſt-births are an Embleme of the ſecond; ther's a certaine likeneſſe betwixt them both: we'l give you a hint of the whole thus.*

FIrſt, naturall births bring ſufferings, both on the bearer, and on that which is born: the mother ha's her pangs and thro's, and the child's in ſtraites too, till it's brought from the womb, into the world: ſpirituall births bring ſufferings alſo, the Spirit that brings forth is a ſufferer too, as well as

doer, it being *quenched*. Spirituall Chriſtians! you can tell, that you have often *quenched the holy Spirit*, even in all its motions, ſtrivings, and conteſtations, within you. Have not you when the Spirit ha's diſwaded from evil, and perſwaded to good, neglected its ſweeteſt motions? how ſeldome have you moved with the Spirit, againſt the fleſh, and for the Lord? aske your hearts this queſtion, obedient ſonnes of God: where, almoſt, is that man, or woman, that's kind to the Spirit? gives it good entertainment? Ah Lord! thy Spirit meets with hardeſt meaſure, from our fleſh: and is't not *grieved*, *vexed*, and *reſiſted* alſo? if men goe one ſtep further, which is to *deſpight* it; they have done their worſt againſt it, and their owne ſoules alſo. Theſe are the ſteps which reach to Hell. Take heed you tread not the firſt of them, *quench not the Spirit*. 'Tis a verie ſad

ſad thing, to ſinne ſo fowly, that if a man ſinne's but one ſinne more, he fall's finallie: next to *reſiſting*, comes *deſpighting*, and then how can you *bee renewed by Repentance?* Is not this to venture the loſſe of a precious ſoule deſperatelie? and to be unkind to the Spirit immenſlie? than which what is more diſmall? the Spirit ſuffers, being *quenched.*

And then the fleſh, that ſuffers being croſſed, in all its corruptions: In the ſecond birth, right Regeneration, all who are Chriſt's, have their *fleſh crucified; with the affections*, paſſions, *and luſts*, proud fleſh is beaten downe, and Chriſt's humble Spirit ſet on high: in ſuch a ſoule, love to ſinne, is the life of ſinnne; if you loath it 'twill die: hatred unto it is a wounding of it, who knowes not this, that knowes Jeſus Chriſt? and hates ſinne, as 'tis hatefull, and makes hatefull? ſinne is, or ſhould be to Saints Gal. 5. 4.

more hatefull then all things, and to creatures most hurtfull. When nothing else is hatefull, or can make so in the sight of God: Will you mind what one borne of God ha's said? 'twas this, *I hate the evill I doe.* Love of sinne must die, when love of Christ will live, and be lively: lustings after sinne are lessened too; if not whollie mortified: one of the Lords births, though he sinne, yet he hungers not after it, doe's not thirst to commit it, ha's but listlesse desires towards it, and troubl'd he is, that he doth at all desire such an undesirable thing; hee would faine be, and doe, better then hee is, and does, though his flesh be crossed, and himselfe, made to suffer.

Secondly, in naturall birth's, the bearers bowells yerne towards the babe i'th birth, least it should prove abortive; right glad's the parent, to see the child live, and doe well: her saying's like his,

is my ſonne ſafe? deale gently with him for my ſake. In ſpiritual births, the bearers bowells yerne too: the Lords bowells worke towards babes in Chriſt, leaſt they ſhould miſcarrie; and loath is hee that poore ſoules ſhould periſh, die in ſinne and be damned. Hence thoſe ſayings, *how ſhall I give thee up? how ſhall I doe this?* or that *againſt thee?* God would rather bring up, then give up, or caſt out any ſoule: will you marke his ſaying in ſacred writ? 'tis this, *I deſire not the death of ſinners: I had rather they would repent, and live, turne you, turne you, why will you die? Is Ephraim my deare ſonne? is he a pleaſant child? for ſince I ſpake unto him, I doe earneſtlie remember him ſtill; therefore my bowells are troubled, & doe* ſound for him, *I will ſurely have mercie upon him.*

2 Sam. 18.32. & 5.

Ier. 31. 20.

O! how glad is God when men doe prove good, live the life of Chriſt, and prove godlie Chriſtians: Thirdly,

Thirdly, before the naturall birth, the babe in the wombe receives not nouriſhment in an ordinarie way, but in an extraordinarie manner, not by the mouth, but at the navell, is cheriſht inviſibly: yet cheriſh'd it is, and doe's well: In ſpirituall births, babes in Chriſt are fed too, but 'tis myſteriouſlie, not in an ordinarie way, the ordinarie way is praying, reading, hearing, pondering, and conferring of the good things of God: but before this babe ſpirituall can tell how to uſe his mouth, how to improve this ordinarie meanes of life ſo, as to take in nouriſhment by it; God by ſome extraordinarie way, breakes inviſiblie and ſweetlie upon the ſoule, and gives it a taſte of his ſoule-raviſhing Joyes, inwardly, ſecretlie. And yet, although he ha's it, hee cannot tell you how he came by it, how hee tooke it in; ſo ſtrangely was hee raviſh'd: he feels much, but can

ſpeake

ſpeake out little of the Lords goodneſſe to his owne ſoule; for is't not the nature of ſuch things to cauſe joy in the heart more than in the countenance, when other things are wont to make onely outwardly cheerfull? *The wind bloweth where it liſt's, and thou beareſt the ſound thereof, but canſt not tell whence it comes, nor whether it goes: ſo is everie one that's borne of the Spirit. Is not the way of the Lord with a ſoule, like the way of an Eagle in the aire, the way of a Serpent on the rock, neither of which you are able to track? the way of a ſhip in the midſt of the Sea, which you cannot find out? ſo hidden and myſterious are his workings.* Saints live the life of their Saviour inviſiblie, *not by bread onely.*

Fourthly, before naturall birth's, babes in the wombe void not excrements: tis the ſame in this caſe: before that a man's *borne againe*, comes out of the wombe of ſinne, death, and Hell.

Though

Though he have the most refined nature, yet voids hee not excrementall sinnes, filthie, defiled, and defiling garments: he preferres rags before robes, that's his follie; Experience! speake thou, is't not true? Let the dispencers of the Lords sacred mysteries crie out, and crie on, ne'r so oft, if you live in your sinnes, you shall die, die the death of Devills themselves, yet you'l never part with your excrimentall sinnes, till you are come through the straights, and felt the pangs of the new birth. *O! that men were wise and would consider this thing*, wisely, and well: who would not long to be borne againe, to have a new nature, and name; and be made like to Christ?

Homo epitome mundi vagiens nascitur.

Fifthly, in naturall birth's, babes are borne crying, as the Philosopher notes. In spirituall birth's, babes of Christ are borne crying too: Grace in a Christian will doe like grace, lead him to

to the Throne of grace, and acquaint him with the God of Grace, through Jesus Christ: while he's living he's crying, and praying to the living God, and well-spring of everie good. Christians! when you were first changed, had your eyes first opened, did you not, as well as now you doe, hunger after Christ's Communion? was it not verie sweet unto you, when in all your wants you were carried out unto the God of supplies? and was't not a great ease to your spirits, when you could, and did poure out your soules before him? Babes of Christ! when borne, doe eccho to their Father, crie for crie. When Christ cries out *Saul, Saul*, the answer is, *who art thou ô Lord? and what wouldest thou have me to doe?* then *Saul of Tarsus* must be sent to; *for behold hee prayes*, saith Jesus: *he prayes*. God saith to his child, *seeke my face*, and the child's heart answers, *thy face*

Act. 9.

face Lord will I seeke, ther's like for like. Saints love to retaliate with their God: would you beare the heartie crie of a heartie Christian? 'tis this. *As the hart panteth after the water brookes, so panteth my soule after thee oh God! my soule thirsteth for God, for the living God; when shall I come, and appeare before God?* the sweeteſt preſence of sweeteſt Majeſtie is refreshing, that, babes of Christ doe know full well.

Psa. 42. 12.

Sixthly, a babe of the naturall birth, in the day of its nativitie, is a poore, polluted, helpleſſe, and shiftleſſe creature, ha's nothing but what's given it, nor ha's it a power to deſerve any thing. 'Tis an object of loathing to many: but is not an object of love almoſt to any, and 'tis shiftleſſe, it may lie and ſit ſtill, as in the open field, to the loathing of its perſon; but cannot ſtirre head, hand, or foot, to help it ſelfe, to releeve it ſelfe. So in the Spirituall

tuall, do's not God, when hee comes in, to change men, find them in their bloud, polluted, with a navell uncut, unwashed, not salted, unswadled, not pitied, and much loathed? and who can shew mercie to such, if God did not? did not God cast his skirt over such, how naked would they be and appeare? Ezc. 16.4,5,6.

7. A child of the naturall birth, being brought forth, by an instinct of nature lives lingring after the mothers brests: so in the spirituall, the new-borne child lives hungring after the brest's of Christ's consolations, and that by an instinct of grace; were there no meanes to stirre up, no reward to accrue, yet babes of Christ could doe no other but long after *the sincere milke* of Gods word, *as new borne babes*, that they may grow thereby. The purest word and freest from mixture is that, they most covet. Christians! what are your desires? 1 Pet. 2. 2.

deſires? and how ſtrong are they this way? you ſee what ſome by an inſtinct of grace can doe: be you wiſe in heart then, prove your ſelves, and tell me: is this your worke?

Eightly, a new-borne babe, ſucking, is ſatisfied with ſincere milke, and that alone, when nothing elſe can pleaſe it, ſatisfie, or appeaſe it's crying-out loud: ſo in the ſpirituall, when a poore ſoule ha's rang'd the world through for delights and fulneſſe, ha's tryed all wayes and meanes to quiet it ſelfe; at laſt it ſits downe, finding no reſt in the creatures, and reſolves, *the Lord ſhall be its reſting place*, and when it wants the comforts of this life, yea, ſometimes even bread for his hungrie ſtomack, it can goe to his Fathers houſe and home, and there find bread enough, even the bread of God: can bee content with the breſts of Chriſt when, if you give it all the world, you

you cannot ſtill it, fill it; for its wanting ſtill: but at the breſt it can ſuck, and bee delighted with the abundance of that glorie, as the Prophet ſpeakes. *Oh ſweet God! how good art thou? and how much good do'ſt thou to the ſoules of men?* *Iſa. 56. 10, 11.*

And now let all ſeeke after this as after hidden treaſures. *viz.* to be borne againe. God do's you a greater favour, when hee makes you live the life of Chriſt, than when he cauſes you to live the life of man. 'Tis a more bleſſed thing by innumerable degrees to be borne twice than once; for the one can but give you enterance into an earthlie *Canaan* at the beſt, which do's not alwayes doe ſo well, the other gives you enterance into an heavenly one, which birth never do's amiſſe to any. Who, that's wiſe, will then boaſt of his naturall birth, when hee ha's ne'r come under the power of the ſpirituall, ne'r felt

Uſe.

The life of grace is farre beyond the life of nature.

it's pangs, not been partaker of it's priviledges? Careleſſe ſoules! doe you want a ſpurre to this purpoſe? conſider! as there is a paritie betwixt them, ſo there is a diſparitie in reſpect of the excellencie of the one above the other.

For firſt the natural is by carnall copulation, and is a fleſhlie Generation; *the firſt man is of the earth, earthie: and how can bee bee cleane, that's borne of a woman?* as *Job* ha's ſaid. But the ſpirituall is by a ſpirituall union and communion of God and Chriſt with the ſoule of man, and is a ſpirituall Regeneration: he that will *enter the Kingdome of God* muſt *be borne againe of the Spirit*: ſaid Chriſt: and that which is ſo *borne is ſpirit*, as *that which is borne of the fleſh is fleſh. The ſecond man is the Lord from Heaven.* Doe not you ſee then, the laſt is more noble then the firſt, and that the ſpirituall excells? who, conſidering this

1 Cor. 15. 47.

Job 25. 4.

this, deſires not to bee borne a-gain? 2. The ſeed of the naturall is corruptible, mortall, may periſh and die; but that of the ſpirituall is incorruptible, immortall, remaines for ever. *Yee are borne againe,* (ſaith the Scripture) *not of corruptible ſeed; but of incorruptible, by the word of God,* which lives and abides for ever. *He that is borne of God ſinneth not,* that is, not unto death, and why? marke that; *for the ſeed of God remaines in him*: the ſeed that's in him is of an immortall nature. 1 Pet. 1. 23. 1 Joh. 3. 9.

3. In the naturall the conception is ſinfull: *David* tells his God that hee *was ſhapen in iniquitie, and in ſinne did* his *mother conceive* him: and may wee not all trulie ſay to each other, as the Phariſies to the blind man, *thou art altogether borne in ſinne.* I am altogether borne in ſinne, ſhapen in ſinne; ô vaine man! why boaſts thou ſo much of thy noble birth, who knoweſt nothing of thy Re-

generation? But the spirituall is a holy conception of the grace and goodnesse of a good and gracious God: a gracious spirit can tell you he is what hee is *by the grace of God that is in* him. Are not all the conceptions of Gods Spirit in the soule like himselfe; verie holy, verie spirituall, verie heavenly? what conceptions like them, or to be compared with them? Surely none. In the naturall, birth men are borne brutish: *vaine man would be wise; but he is borne like a wild asses colt.* Men by nature are cruell, crosse, perverse, unteachable, hard to be intreated: but by grace, holy, heavenlie, harmelesse.

1 *Cor.* 15. 10.

Iob 11, 12.

4. In the naturall, babes are born to griefe, sorrow, and trouble. *Although afflictions come not forth of the dust, neither doth trouble spring out of the ground, yet man is borne to trouble, as the sparkles flie upward.* 'Tis naturall for a man to know sorrow. But in the spirituall,

rituall, he's borne to peace, Joy, and quietneſſe. When a man's begotten againe, he's *begotten to a lively hope, to an inheritance uncorruptible, and undefil'd, that fades not away, reſerv'd in Heaven for* him. And are not *the fruits*, or births *of the Spirit*, *Love*, *Joy*, *Peace*, *Goodneſſe*, *Faith*, and the like? By the naturall birth you are brought forth into a troubleſome, irkeſome world; but by the ſpirituall out of troubles into peace. *In the world* babes of Chriſt *ſhall have trouble*; *but in him they ſhal have peace which paſſeth underſtanding*. Now tell me, you wiſe virgins! whether *Martha*, or *Mary ha's choſen the better part?* Whether Heavens quietneſſe bee not better then earth's cumbrances? whether intereſt in Chriſt, and by that, a right title to the creatures bee not better, then a portion in the creatures by uſurpation without Jeſus Chriſt? By the ſpirituall birth privi-

1 *Pet.* 1. 3, 4.

Iob. 16.

ledge you inherit all things: by the naturall nothing: although you possesse something. You have seen what the spirituall birth is by its likenesse and vnlikenesse to the naturall: wee'l now shew you how God brings in, and brings up returning sinners. Thus.

First, He principles them.
Secondly, acts them.
Thirdly, builds them.
And fourthly, confirmes them.

First, God is said to principle man, when, by uniting himselfe to the soule by his Spirit, he do's invisiblie sow the seeds of all grace in the heart at once; grace is called the seed of God. Union disposeth for communion, communion corroborates union.

1 Joh. 3. 9.

'Tis a passive reception of Christ that now I meane; that, whereby a principle is begotten in the will. Christ joynes the meanes

meanes and end together: ſo ſhould the godly doe Election, vocation, Juſtification, Sanctification, Humiliation, then comes the end which is glorification.

Secondly, Chriſt acts them, drawes out thoſe principles alſo.

Firſt, his firſt act is illumination, he ſhines out from Heaven with a cleare light upon the hearts of men, and upon their wayes. Light was the firſt thing that appeared in the old Creation, and 'tis the firſt that appears in the new Creation alſo: Light was the firſt ornament of the world, wherewith the Lord *decked it as with a garment**, and this light is Chriſt. For, *yee were once darkneſſe; but are now Light in the Lord:* Light diſcovers darkneſſe: Regeneration is a tranſlation from darkneſſe into light. True Converts! how like you that; his light diſcovers ſinne, all the cloſeſt ſecrets of cloſeſt hearts, and

Gen. 1. 1.

* Anſw.

Pſal. 104. 2. Eph. 5. 8.

Justice incensed against the sinner? Light discovers the uneveneſſe of a mans way, and what it is in the account *of Justice it selfe.* *This light's immediate.* (Christ in you the hope of glorie) it ha's no meanes of conveyance, but acts like it selfe, scrutinously: the light of this Sunne, like the wise mens starre, never leaves a soule till 'tas lead it to a Saviour, a meanes of escape from all sinnes evill; Divine light informs men on whom *the Lord hath laid help, even on one that's mighty*, and able to save: that's the next act of illumination, *viz.* a discovery of the sufficiencies, as well as the efficiencies, of a Jesus; that he's able to save to the utmost all that come unto God by him; and that he can in no wise cast out them that come unto him: it brings glad tidings to sad soules: sinne may bee mightie; but Christ is mightier, will subdue it: sins may be many; but Christ's mercies

Iob. 1. 9.

2 Cor. 4. 6.

are

are more: ſinnes may be greatlie incenſing; but Chriſt is greatlie pleaſing unto an offended Majeſtie, and ſinners in the Sonne cannot bee diſpleaſing unto the Father: he loves light, for hee dwells in it: this divine light reveales all. Returning ſinner! why droopeſt thou? Can thy ſinne undoe thee, when 'tis laid on Chriſt? ſad ſoule! why weepeſt thou *as one without hope?* canſt thou bee worſe then whom God ha's pardoned, and Chriſt ha's purchaſed, cleanſed, and ſav'd? Thinke not ſo, leaſt thou ſinne againſt the remedie it ſelfe. Light from Heaven will reveale Chriſt to thee, and thee to thy ſelfe, thou ſinking ſoule! thy wants and Chriſt's ſupplies ſhall meet together; then doe not diſtruſt of that. 1 *Tim.* 6. 16.

Secondly, Chriſts ſecond act in man, by which hee drawes out his owne principles, is humiliation, begetting in the ſubject low

low thoughts of selfe, and all selfes worth: shall I tell you what they say sincerelie, whom God and Christ, by the Spirit ha's humbled? 'tis this, *I am a worme and no man. I am not worthie to be call'd a sonne, make me as a hired servant. I am the least of all the Saints: yea the least of all thy mercies. Oh! that I were but a doore keeper in thy house.* Christ humbles whom hee will exalt: Gods method is first to lay low, and after to set aloft: yet note you, 'tis truth in the inward parts he chiefly aimes at: some are so graduall in putting upon much, that they prove irregular in discouraging little; though truth of grace; selfe-loathing also, for selfe-defilements, joynes hands with this grace: would you know how Christ humbles, breakes the heart kindlie? 'tis thus: by setting himselfe with his wounds open before their eies; as peirced by their sinnes. *I will powre upon my*

my people a ſpirit of grace and ſupplication: marke that: *and then they ſhall looke on him whom they have pierced, and mourne for him as one mourneth for the loſſe of a firſt borne.* Can you looke on a pierced Chriſt, you flintie hearts! and not be broken, pierced your ſelves? if you doe, 'tis becauſe the Spirit of grace is not poured out upon you. When *Peter* ſet forth a crucified Chriſt, were not *his hearers pricked at the heart*, when they beleeved, through grace given, that they were the verie men the preacher meant? Could his lookes fetch teares from *Peters* eyes, and will not his wounds doe the like to others? what hinders? This is Chriſt's way, to abaſe men kindlie; and who more kindled in love to Chriſt than ſuch who are ſo laid low? you ſee his acts, and his wayes to effect his bleſſed will on man. Chriſt ha's his ends too in humbling ſuch as he'l ſave: we'l ſhew what his

Zech. 12. 10.

Acts 2 36.37.

his ends be as briefly as may be.

First, Christ humbles that hee may inhabit, *he dwells in the highest Heavens, with him also, that is, of a contrite, humble, and low spirit, to revive him.*

Isa. 57. 15. And as it is uncomfortable not to dwell in God, so in like manner, 'tis disconsolate not to have a God dwelling in us: are not Cities and Kingdomes without Inhabitants verie solitarie? even so is a soule without God, verie dismall, verie uncheerefull. Christ's presence is reviving, this Christ knowes, and thus hee humbles that hee may inhabit, make the heart his mantion, dwelling place. *God dwells in highest heavens, and lowest soules.*

Secondly, Christians are humbled to make them lovely in the sight of the Lord: An humble soule is a comelie one, meeknesse is a great inward *ornament*; *is in the sight of God of great price:* a proud heart is void of Christ's

1 Pet. 3. 4.

comelinesse

comelineſſe weares not his robe of graces. Conſider! Do's God prize, greatly prize the meeke in heart, the quiet in ſpirit? then you! that ſtudie to bee eſteem'd of him, covet to bee humbled by him.

Thirdly, Chriſt humbles that he may exalt: *When thou wa'ſt little in thine owne eyes, wa'ſt thou not made head of the Tribes of Iſrael, and the King over them?* ſaith *Samuel* to *Saul*. When *Saul* thought himſelfe one of the ſmalleſt of the Tribes of *Iſrael*, and his familie the leaſt of all the families of the Tribe of *Benjamin*; then God made him greateſt. But when he waxed proud, and rejected the Lord, and his words ſpoken to him by his Prophets, God rejected him; and *his latter end was worſe then his beginning*: doe not you now obſerve a vaſt difference between the fruits of God's humoling man, and mans exalting himſelfe? marke the end of each

1 *Sam.* 15. 17.

each operation, and then tell mee, i'ſt not ſweet to be laid and kept low by Chriſt; that this grace may have its perfect work in you, as well as other graces: let all true converts ſpeake: Is not Chriſt moſt advanced by man, when man's moſt abaſed by Chriſt? who can denie it?

Fourthly, Chriſt makes humble that he may bee familiar with the humble ſpirit: God and Chriſt is a ſtranger to the loftie in heart, will not be familiar with them as a man with his friend: will you heare the Lord himſelfe ſpeake, who beſt knowes his owne mind in this principle? 'tis this. *Though the Lord be high, yet hath hee reſpect to the lowlie; but the proud he knoweth afarre off:* hee knowes them; but 'tis at a diſtance, not as friends nearely alied to his bleſſed ſelfe: he knowes them as enemies and uſeth them ſo; hee reſiſts the proud, but gives grace to the humble. Many incomes from the higheſt

higheſt Heavens have the loweſt ſoules: Chriſt do's not when a man's downe, adde afflictions to his bonds, deject; or reject a ſoule that's dejected alreadie; but when he's downe, helps him up, when he ha's much trouble, gives him much peace, for much ſorrow, much Joy, *garments of joy for the ſpirit of heavineſſe* to humble hearts: he's called a *God that comforts thoſe that are caſt downe*; but he's to the proud a ſtranger, ô ſweet Lord! there's none like to thee, nor are there any workes like thine. 2 Cor. 7. 6.

Fifthly, Chriſt humbles to conform, thoſe he'l ſave to himſelf, as wel in grace, as glory: Chriſt himſelfe was humble, and faine would he have his to be, and doe, like him: *Learne of mee* ſaith Chriſt, *for I am meek and lowly of heart.* How ſweet a deſigne is this? what! doe all Chriſt's acts prove transforming, is all he doe's done to change us into the ſimilitude of Mat. 11. 29.

of himselfe? ô great mysterie! blessed is hee that understands it, and improves it. To bee like Christ is to enter glorie in this terme of life, to be in part what we shall be for ever compleatly: for what's the glorie of the just and children of God in Heaven, but their likenesse unto Jesus Christ? When *John* spake of great things to come in glorie not apparent, he summes up all in this one saying; *we shall be like* Christ. Humilitie makes man the Embleme of Christ: for he was humble, but pride makes man the Embleme of Satan, the Father of Pride; *as proud as Lucifer*, that's the world's proverb concerning some: but how glorious would it be, were it possible to find men as humble as Christ? Humilitie is Gods Creature, pride is the Devills: you see then how needfull a grace it is as well as faith and love with other graces: then suffer your selves to be made like

1 Iob. 3. 2.

Christ

Chriſt in this, and admire his goodneſſe in this excellent end he propounds in his workings in you, and actings of you, for good, becauſe *the pride of a man ſhall bring him low, but honour ſhall uphold the humble in Spirit.* Prov. 29.23.

Chriſt's third act in, and on man is his bringing up the ſoule, and infixing of it to the object ſo apprehended by it. Men are mightily prone to ſeeke out many comforters: but Chriſt will have his to have but one, and in him all true contentments. Chriſt firſt removes all props that a ſoule might reſt on, and take comfort in, on this ſide himſelfe. Is it proſperitie that ſome leane on? when they are ſetled on their lees, and have their cares of Chriſt, & ſoule choaked, he changeth that into adverſitie, and then in their afflictions they'l *ſeeke him early*: when Chriſt withdrawes himſelfe, returnes to his place, they'l acknowledge their offence

and ſeeke his face whoſe preſence was not prized before: when men ſmart by outward and inward wants, then ſupplies from Chriſt are deſireable, verie ſeaſonable. Chriſt will teach mercies worth by its want, to thoſe hee loves: health is beſt prized in ſickneſſe, riches moſt prized in povertie, libertie's moſt priz'd in infringment.

So Chriſtians learne to prize the ſweetneſſe of their Saviours preſence, by the bitterneſſe of his abſence: doe we doate on friends? Chriſt will take them hence; to let us know there's no friend like Chriſt: thus he cleares it out to the ſoule, that all props beſide himſelfe, are *broken reeds*, that will deceive when moſt weight is laid on them, or *broken ciſternes* which hold no water when wee thinke there's moſt in them.

Secondly, Chriſt removes all obſtructions that hinder conjunction

ction with him. Do's unworthineſſe diſcourage? Chriſt aſſures them he's worthie, and hee is ſo in himſelfe for their ſakes, and that living waters are powred out to thirſtie ſoules freely: that ſuch have moſt of Chriſt, and receive moſt from Chriſt, who carrie leaſt unto Chriſt: that a man's owne Righteouſneſſe effects not, nor can his owne unrighteouſneſſe hinder, his Juſtification, becauſe men are juſtified freely by his grace, and that there is one who juſtifies the ungodly; if they bee returning backſliders: that it's more pride then humilitie to keepe from Chriſt meerely for a mans unworthineſſe of Chriſt.

Thirdly, Chriſt workes in the heart a true perſwaſion, on Scripture-ground, that himſelfe and all his benefits are made over to ſuch a perſon in particular, that hee may *know that* his *Redeemer lives, that he ſhall ſee him for himſelfe,* Job 19. 25.

ſelfe, that he is his God, his Lord, his Saviour, his Mediatour, his Interceſſour, his Advocate at the Throne of grace.

Chriſt's third act is a building of them: when Chriſt ha's prepared materialls, then he falls to building.

1 Pet. 2. 5. Heb. 3. 6.

Chriſt builds Chriſtians.

Firſt, by keeping them and all their graces in continuall action: there are ſometimes *fightings without, feares within*, to exerciſe grace, to quicken faith, patience, and watchfulneſſe: God ſuffers ſometimes one corruption to get ſtrength, ſometimes another, to keep them doing, as well as beleeving, fighting as well as falling: ſometimes unruly paſſion ſtrives to reigne, then the Spirit ſtrives *that patience may have its perfect worke*, at another time worldly ſorrow fills the whole man, then the ſtrife is, that all ſorrow may be turned into ſorrow for ſinne: now cares of the carcaſe

2 Cor. 7. 5.

carcaſe eat a man and his comforts up, then meanes is uſed that the ſoule be car'd for too, that all cutting cares be caſt on God, for hee cares for his owne, while Satan tempts to deſpaire: another while he tempts men to preſume, this makes worke for grace, do's not weaken, but ſtrengthen grace, for vertue gets ſtrength by wounds. Adde to this, pride, vaine glorie, hearts hypocriſie, formalitie, ſenſualitie, incredulitie, infidelitie, deadneſſe of heart, dulneſſe in divine ſervices, frowardneſſe, untowardneſſe, unwatchfulneſſe, coldneſſe in affections, weakneſſe in deſires after Chriſt, badneſſe of memorie, miſpending mercies, time, talents, wantonneſſe, abuſes of Chriſt's love, breach of bonds and Covenants, relapſes, recidivations, and the like.

Vireſcit vulnere, virtus.

Secondly, by infuſing ſtrength ſutable to oppoſitions: ſome, like *Pharaoh's* task-maſters re-

quire much worke, but give no abilities thereunto; but Chriſt is no ſuch Maſter, if hee laies burdens on a ſoule, he gives a heart and parts able to ſuſtaine it. Which of his ſervants did e're come into great ſtraights, who had not great helpes? Some have ſlept on the cold ground and were healthfull, when in publick employments for Chriſt? whereas being wearied in their owne perſonall employments, though they have repoſed themſelves on beds of downe, been well fedd, and warmely clad; yet could they not have health and lifes vigour in them. Chriſt-minding Chriſtians have ſaid it: and ha's not he promiſed to *lay no more on you then you are able to beare?* is not this a *ſpecimen*, that he's a mercifull Maſter? if afflictions bee many which ſurprize the Saints, ſtrength ſhall bee given either of bodie or mind to uphold them. When the Lord foreſaw

foreſaw that *Paul* ſhould be troubled, and much oppoſed in *Acaiah*, be accuſed before *Gallio*; how thinke yee hee was enabled for the encounter? 'twas thus: the Lord Chriſt *appear'd to him in a viſion*, ſaying: *Bee not afraid, but ſpeake, and hold not thy peace, for I am with thee, and no man ſhall ſet on thee to hurt thee*: hee had great tryalls; but hee had great ſtrength: the ſtrength of God was with him, the arme of God wrought deliverance for him. In all afflictions God obſerves a meane, is never in the extreame, hee ha's ſaid he'l *correct in meaſure*, yet will not leave men altogether unpuniſh'd: he has *a rodde*, and hee ha's *a ſtaffe* as *David* ſpeakes: yet ſo pitifull is he, that he'l not cudgell a weakely child; for that were to breake his bones, becauſe he is tender, and a ſwitch, or rod may ſuffice. O ſoule! conſider, thy Saviour can tell how much thou ſmart'ſt under everie

Acts 18. 14.

ver. 9, 10.

Jer. 30. 11.

Pſal. 23.

twigge he layes upon thee, and how much thy heart breakes under everie blow receiv'd from him: then conſider; would'ſt thou in patience poſſeſſe thy ſoule, and ſelfe, under all thy ſufferings? thy abilities and difficulties are with thee in meaſure, given thee by meaſure. And moreover, what though ſinne bee a grace-weakning vice, yet if grace be afforded in proportion, ſinne ſhall periſh, when grace will flouriſh; ſo well workes God in the ſoules of his ſervants, and upon their ſpirits. Is not this to bee *built up*, and that *upon the rock Jeſus Chriſt*, who's a ne'r failing, firme foundation? tis to grow according *to the meaſure of the ſtature of Chriſt*.

'Tis a cauſing of his to live onely upon himſelfe, and his glorious Father: to live above all things; even thoſe things which would be above them, and keep them under. Shall I tell you, yee diſconſolate

disconsolate soules! what Christ, first or last, will cause you to live above? They're such things as these.

First, Christ helps his to live above corruptions: would you know how? 'tis thus, by giving soules a sight of pardoning promises, as well as a sense of incensing sins, and imperfect services. Some pore too little, others so much, upon their sinnes, that they have scarce a *heart* to ponder their Saviour, or any of his sweetest sayings; are listlesse lovers of the Lord Jesus. Sad Soules! let me tell you, your sinnes doe keep you under. Discouragements with feares and distrust, have surpriz'd you, got above you; and will not this thing, if allowed of, make you goe drooping, stooping, mourning to your graves? what's of more force to kindle discomfort within your brests? God would have men bee sensible of sinne, stand, and goe under it as

as under a *heavie burthen* : but shall sense of sinne bee such, as that it should hinder from the sight of the Lamb, who is the meanes of escape from its evill, staine, filth, guilt, and power ? *God forbid.*

Secondly, Christ cause's his to live above temptation : and that's thus: When they in the time of greatest temptation, being assaulted, are made to reassault Satan, and stand, or else if they doe fall, makes them fight even falling, with their weapons in their hands : when though they are slaughtered, foiled and doe fall, yet they cannot be overcome. As hee said of persecuted Christians *. And can the event of that fight be doubfull, where the Lord is the Leader ? I trow not. Christ makes Christians doe like himselfe in such à case ; retort back the Serpents owne subtill arguments to him againe. When Satan alleadged Scripture to allure

* Occidi poterant, vinci non poterant, *Cyprian.* Deo duce non potest esse dubius belli eventus, *Eraz. Mar.*

lure Chriſt to ſinne, hee alleadges Scipture to prove he ſhould *not tempt the Lord God*; but ſerve him: ſo, when Satan cenſures a ſoule to his face, & which is more, even to & before the face of God, ſhould he doe. Do's the Tempter ſuggeſt unto thee. Thou art a caſt-away, art wicked, and therefore thy ſelfe, and ſervices are an abomination to the Lord, that many better than thy ſelfe are in Hell, that thou art an hypocrite, doeſt but diſſemble, wilt fall away, come to nothing, haſt ſinn'd againſt the Holy Ghoſt, and that thy day of grace is paſt? 'tis ſweet to replie as he, *who art thou that condemneſt? 'tis a Chriſt that died, yea rather, that's riſen againe, who is ever at the right hand of God, who alſo makes interceſſion for us.* Therefore *Satan get thee hence; for thou ſavoureſt not the things which be of God*, and thou ſhould'ſt not thus tempt the ſervants of Chriſt, who are one with him, as

Mat. 4. 6, 7, 8, 9, 10.

as 'twere *bone of his bone, and flesh of his flesh*, and much more. Thus not to give place to temptation, is to overcome it, and live above it; 'tis to bee firmely built upon the rock of ages, Jesus Christ.

Thirdly, Christ in building helps some to live above gracious evidences: and that after this manner: working the soule to a close with, and dependance upon an absolute promise, when the glorie of an evidence, from the conditionall promise, is eclips'd.

Ther's a time when some of Gods deare children stagger, betwixt the promises and conditionall performances. Gracious spirits! you can tell, that this is your very case. Alas for some! how hardly doe they live, and how uncheerefull doe they spend their dayes on earth: becaus the Comforter, who should releeve their soules, is farre from them? as the Church once said.

Others

Others also would be glad at the heart, could they graspe Christ in the precious Promise, by a precious Faith; and what hinders this? even this is the thing, corruption and carnall reason intervenes, comes between the soule and home. Hence objections are rais'd against God, Gospel, Christ, Promise, selfe, and all; because the evidence is darkned, do's not at all exist. To support such, build up such, it pleaseth the Father of mercies, as well as Spirits, to convince and perswade the soule, that he'l supplie what's wanting, will heale back-slidings freely, worke both will and deed fullie, and thus hee sustaines the soule in life, raises it up as it were from the grave of despaire, and dismall distresse.

Fourthly, Chtist help's some to live above *glorious* manifestations of his Fathers love. 'Tis after this sort, *viz:* when in the absence

sence of those manifestations, just ones are made to live, and rejoyce in the invisible essence of *God*; *viz.* when they live & rejoyce in the Lord, when they see him not; and that *with Joy unspeakeable and full of glorie*: when a Christian can live waiting on him, who ha's *hid his face* from him, as the Prophet said hee would doe: 'tis an easie thing to swimme when the head's held up; but 'tis a singular thing to be kept from drowning, when the whole man's kept under water. Christians! through Christ you may and can doe singular things: this is one: when the *Sunne is no more thy light by day, neither for brightnesse doth the Moone give light unto thee, yet the unseen Lord's to thee an everlasting light, and thy God's thy glorie.* When, as the Church said, thou sittest *in darknesse*, yet hast *determin'd the Lord shall bee a light unto thee.* When, as *Paul* said, thou seest *no light of Sunne, Moone,*

Isa. 60. 19.

Micah 7, 8.

or

or Starres appeare for many dayes, and yet canſt live like a child of light in thickeſt darkneſſe: tell me, tell me, thou ſpirituall ſoule! is not this to live above even glorious manifeſtations of deareſt love? if not: what is't then? verilie, verilie I ſay unto thee, thou that ſo liveſt, liveſt by Chriſt, like Chriſt, with him, in him, whilſt he thus acts in thee, for thee, and by thee.

Thirdly, Chriſt builds his: and that hee do's by cheriſhing and nouriſhing them with heart-raviſhing comforts and ſolicitations. Chriſt's comming into a ſoule is verie reſtorative, his being ſolicitous with her is verie inſtructive: when hee comes to her, much good comes along with him; for he ne'r comes into an emptie heart with an emptie hand. *He filleth the hungrie with good things.* Satan's all for emptiing the ſoule of good things; but Chriſt is all for filling:

Chriſt

Chriſt makes his abound towards Heaven and heavenly minds. Did you ever ſee ſuch a gueſt, you keepers of his Temple! *which is within you, which you have of him?* do's not his cuſtome make you rich to keepe open houſe for ever? Alas my friends and worthies of the other world! when hee firſt uſed your hearts, his houſe, you were worth nothing, had nothing but ſinne, that's nothing, 'tis but vanitie, emptineſſe: what inſides had you? and how uncleane were they? and were your outſides ought but bodies of unſanctified parts? what were all your *members* leſſe than *weapons of unrighteouſneſſe*, raiſed up both againſt your ſelves and Saviour alſo? was not your whole man a ſlave of Satan, his captive priſoner? now when he repaires you, puts a glorie upon you, diſpoſſeſſes Satan in you, fills your hearts with himſelfe, do's hee not then

build

build you up as a ſpirituall houſe for himſelfe ? True Converts ! anſwer to the queſtion, is not this one thing that Chriſt hath done for you, in your converſion from ſinne to himſelfe ? is not this courſe the meanes of bringing and breeding up your ſoules; for the heavenly Academie above ? is not this to make you fit to be *partakers of that inheritance of the Saints in light* ? Do's not this kindneſſe deſerve a giving thanks to the Father, who ha's made you ſo ? Col. 1. 12.

Fourthly, Chriſt confirmes his ; even thoſe he will ſave.

Firſt, by giving them ſome ſetledneſſe of Spirit, concerning their finall condition ; the knowledge of what a man ſhall bee in the end, and for ever, is the great Queſtion ; and moſt ſtated by ſome : and when the Spirit ſpeaks, that it ſhall bee everlaſtingly well, then the ſoul's ſafe. What breeds doubts, fear's and diſtruſtings

ſtings, ſo much as this? whence are thoſe cries? I am a wretch, ſhall be damned, and goe to Hell. am a caſt-away, have deceived many, and am deceiv'd my ſelfe, whileſt I ſeem'd what I was not, and ſo beguiled my owne ſoule. There's no mercie for me, I have ſo ſinn'd againſt it: Chriſt dyed not for mee, ſuch a one as I, there's much in God; but nothing for mee, my heart's hardned againſt the uſe of meanes. Is't not hence? their unacquaintance with the certaintie of what their condition ſhall be? for then, the Serpent ſubtilly winds himſelfe in; and makes the condition of ſuch to be worſe than 'tis. Now, when Chriſt, the Sunne of Righteouſneſſe, doth ariſe, ſhining into, and upon that ſoule, all thoſe miſts of ignorance and errour are ſoone diſper'd, and then at the laſt the unſetled ſoule is made ſteadie, you cannot move it: though feares ariſe, and doubts be

be many, and trialls more, yet this is the reſult of all in ſuch a ſoule; well, let God doe what hee will with mee, I'le hang on him: *though he kill mee, yet will I truſt in him.* I have many rubs in my heavenly race; but I ſhall get through all at laſt: I am often brought to call in queſtion what my finall eſtate is: but yet I cannot ſay but God ha's done ſomething in me, ſure I am, I would not allow of ſinne for all the world, and, if my heart deceives me not, I would be better then I am, would faine love God, ſerve him and feare him, that's my deſire, and I doe not ſinne; but I am troubled at it, troubled in the actings, and it brings me on my knees to the God of pardons. Thus it pleaſeth *Jehovah* to work ſecretlie the ſoules ſettlement in a fit ſeaſon, which may fitly bee called Chriſt's way of bringing up his children.

Secondly, by aſſuring them of

his abilitie, and activitie to keep them from a totall Apoſtaſie, and fatall deſtinie. Will you know how, confirm'd Chriſtians ſpeake? 'Tis thus. When *I fall* *Micah 7. 8.* *I ſhall ariſe.* God, firſt, or laſt, faſtens that truth upon the ſoule, which the *Pſalmiſt* ſpeakes of: *viz:* that, *though a good man fall he ſhall not be utterly caſt downe:* and what's the reaſon? *for the Lord upholds him with his hand.* Feares, of falling from Chriſt in tribulations that attend Chriſtians, or towards the cloſe of time, keep ſome under, makes them ſad, till Chriſt confirmes them, and makes them glad. Perſevering grace! thou art a Jewell, and happie is that ſoule that ha's thee, and holds out to the end.

HEB.

HEB. 11. 13, 14, 15 16.

And they confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly, that they seek a Countrie: And truely, if they had been mindfull of that Countrey, from whence they came out, they might have had opportunity to have returned: But now they desire a better Countrie, &c.

CHAP. III.

Of the Saints perigrination in this evill world.

HEavenly minds, whilest ranging through an earthlie Region, are farre from their heavenly home: this world's a strange Countrie to the worthies of the other: Dayes on earth, are but dayes of pilgrimage to heires of Heaven, and few, and evill, are all of them: the wise in heart, covet to escape the foolish snare, of placing soules rest, and happinesse in earthly contentments: loath are they, that full Barnes, faire structures, goods, heap'd up for ma-

ny yeares, should keep them out of their owne Countrie; the Cana-an *above: for this were to dwell in a strange land for ever, or else in some worse place: Citizens of Heaven are strangers here.*

we'l shew you first, what it is to bee a stranger. Secondly, whence it is. Thirdly, the use you are to make of it.

FIrst, 'tis to bee there, where a man's out of his proper place, as a fish on the drie Land; and this is the case of all Saints under the Sunne: when a man ha's holinesse, Heaven's his home: he may seeke the things of this world, yea great things; but not for himselfe, for God ha's said, seeke them not: he's to bee, for Christ, as well as to doe for him, and to seeke things which are above, where Christ sits, at the right hand of God: hee may *use this world*; but it must bee so, *as though he us'd it not*: holy hearts! you

Col. 3. 1.

you may love things below, in measure, putting bounds to your love; but you may not set your affections, fix them upon these things, lodge them in, and on these things here.

When you'r about to set them, (saith the Apostle) *set them on things which are above:* and why? for *your life is hid with Christ, in God*; speake out, you Denizens of Heaven! Doe not you survive in Christ? dwell in him? Is this world your owne, and onely home? will you heare, what other strangers have said, that did precede you? 'twas this, *our conversation is in Heaven.* You Saints, and servants of the most High! when you dwell much in, and upon the world; you doe not like your selfes, refin'd, but like your selves, depraved: not like strangers in the earth, and sojourners in the world; but like great housholders, lasting, earthlie inhabitants.

Ver. 2, 3.

Phil. 3. 20.

Secondly, He's a ſtranger who lives, under the dominion, of a ſtrange King: *the children of this world* live under the reigne of *the God of this world*; who ha's *blinded their eyes*, and hardned their hearts, ſo as that they are waxen fat, and full; as though they lack'd nothing, if not, what meanes their ſubjection, laying downe of their necks, to the yoak of the Lawes, cuſtomes, fancies, and faſhions of this world? what's the reaſon, they *follow* the *multitude to ſinne*; *and drinke in iniquitie, as the fiſh do's water?* Is't not hence? they're under the rule, and Regiment, of the *Prince that rules in the aire*; *and workes in the children of diſobedience*: Prophane ſoules! do's not this ſpeake you, *ſtrangers in Heaven? and unto the life of holineſſe, without God in the world?* What can you ſay for your ſelves? and what reaſon can you give, why that ſentence of the Judge, ſhould not

not passe upon you? which is, if you amend not, you *shall not enter into* his *rest*: and making excuses, to keep your selves from Christ, *shall not taste of* his *Supper*, eat of his dainties; are your actions a captivation of your selves, and affections, to Christ: or Satan, sinne, and the flesh, who are Antichrists? Consider it sadlie; for your case is put seriouslie, as to the businesse in hand: Now the worthies of the world to come, are strangers in this land; for this verie reason, they have another King; are the subjects of another Kingdome; and are guided, rul'd, and govern'd, by the Lawes, and customes of that Countrie, which is above; whence they come, and to which place, at the end of their travailes, and the travailes of their soules, they shall returne.

Beleevers! you are, or should be govern'd, by the Law of the Spirit of life: a Law of love, an inwritten

inwritten *Principle* receiv'd, from Father, Sonne, and Spirit; so that were it possible, you should not know the Law Morall, yet would you not be as *Paul* speaks of some justly; *a Law unto your selves?* would not grace command you, and the divine nature, constraine you, into a dutifull frame? doe not dutifull children love to doe duties to their Parents? Not to bee, and doe, like sonnes, is to force an abdication from the Father: what! could Heathens, *having no Law, doe the things contain'd in the Law; and that by nature?* and shall Christians doe lesse with grace, which do's so much excell, the most refined nature? The Apostle affirmes, they had an *inwritten principle*; viz. *the worke of the Law, written in their hearts:* so, Christ's familiars! make report, doe not your soules long to bee subject unto Christ? are not you under his Dominion, if so, that

Rom. 2. 14.

that proves you, blessed pilgrims, and strangers here.

Thirdly, he's stranger-like, who, lives in a land, or leaves it, onely at the pleasure of the Prince; such strangers are Saints here; when God the King of Saints pleaseth, their beings must receive their periods: God hath put bounds to earthlie beings; and 'tis from the good pleasure of his will, to Christ's co-heires. Ad placitum Principis.

Strangers to Heaven as well as strangers on earth, have bounded beings too? Object.

But 'tis not pleasure, 'tis displeasure from God to them, such forbearance, is an effect of wrath, not of love: 'tis but his willingnesse to shew his wrath, and make his power knowne, that *hee endures, with much long suffering, the vessells of wrath, fitted, to destruction* (saith the Apostle.) *what though all things come alike to all* (as the wise man speakes) and that *there is one event to the Righteous* Answ. Rom. 9. 22.

Eccles. 9. 2.

teous and to the wicked; yet ther's Gods good will appearing to the one, whileſt his ill will breakes forth in the events of the other: the good man ha's peace in his end, whileſt *ther's no peace to the wicked ſaith my God*; but *they are like to the raging ſeas which caſt up mire and dirt*. Saints are here at the good pleaſure of their Prince, and therefore ſtranger-like on earth, ſo alſo is their ſubſtance with them at the good pleaſure of his will: get what they can, God will have the diſpoſing of it in love. You ſee then, heavenly Inhabitants! you are not this worlds children, that, *the houſe you muſt put on, is a houſe from Heaven, immortalitie, everlaſting life*: and this is that home the Lord would have you groane earneſtly for, that you *may be cloath'd* therewith.

2 Cor. 5. 2.

Fourthly, he's a ſtranger, who ha's double duties and burthens laid upon him, becauſe he's not

a peculiar native of that Countrie where hee dwells: such are Saints while in the bodie, and dwelling here; for they have burthens of their owne to beare, and they also beare the burthens of other men.

First, of their owne? they have that, made burthensome to them, which is not made so to others, to earthlie men: sinne is their burthen, both the sinnes of themselves and others: though God ha's laid the iniquitie of Saints on his Sonne, that they shall never be their burthen hereafter, and that themselves shall never feele their weight for future; yet ha's hee made their weight heavie to them, whilest in the bodie. *My iniquities are gone over my head, and are a burthen too heavie for me.* The good man could not stand under the burthen, when the crie of his crime was ascended on high, and tells you he ha's *no rest in his bones, nor*

nor ſoundneſſe in his fleſh, by reaſon of his ſinne. That he's *troubled with it, and bowed downe greatly*: that it makes him *goe mourning all the day long.* What though 'tis better to feele their preſſures here, than lie under them in Hell? yet, in that they are a burthen to Saints here, and not to ſinners, it demonſtrates them ſtrangers in this world. For men of this world find not ſinne ponderous in them, they can ſwallow it downe without any the leaſt diſlike, checke, or curbe given to it. But ſinners! what though you're incenſible now? you ſhall find your ſenſe of feeling hereafter. I can gueſſe at your diſeaſes: ſuffering grieves you more than ſinning? ſinne is your Heaven, ſuch as 'tis: if not; what means your complaining and crying out of the one, but not of the other?

Secondly, burthens of others: the ſinne that others feele not, becauſe 'tis in them as its proper place,

place, even that (I ſay) makes the Saints know ſorrow. A righteous ſoule's vexed, fretted, ſadded from day to day, whileſt hee heares, ſees, and obſerves the unlawfull deeds of men: and 'twas ſuch a trouble to the Prophet, that *rivers of waters ran downe his eyes, for the breach of the Law: viz.* abundance of teares ſhedd he for other mens ſinnes: whereas, alas! in this age, men are ſeldome ſeen to weep for their owne ſins. Oh *England!* thy people grow in knowledge, but not in practiſe; they're all for ſpeculation. Many of thy people know ſin; but few there are who have a heart to ſorrow for ſinne. Ile tell thee thy diſeaſe; thou art Judgement ſad, but not ſinne ſad: Joy ha's ſo much tranſported ſome (whether headie or heartie, let experience ſpeake) that there's little growth of other graces found. Faith, Love, Patience, Meekneſſe, Gentleneſſe, Mercifulneſſe, and Brotherlie

2 Pet. 1.8.

therlie kindneſſe are rarities in theſe tottering times. *Ah Lord! what will the end of theſe things be?* Engliſh Atheiſts! muſt Saints beare your burthen here? what then? why? you ſhall bear't your ſelves hereafter: ungratefull hearts! you have melting Prophets, whoſe *ſoules weepe in ſecret places for your pride*, whoſe eyes weepe ſore, and runne down with teares on your behalfe; ſuch ſtrangers have burden enough, and more then they can beare, did not *God lay help on one that's mightie*: they have burdens of ſuffering too. Both their owne and others: the Saints have many reall feares, ſorrowes, ſufferings, fightings, and ſmitings, within; which the children of this world feele not, many ſower morſells, and many a bitter cup which others taſte not of; is not this to be us'd like a ſtranger? what feares of falling? cares of ſtanding? deſires of beleeving, living, and loving

ving the Lord Jeſus, are there found in them, that are not elſewhere? and are there any ſorrowes like to theirs? Children of this world are ſafe in the hands of Satan, who acts them, and wotkes in them; hence they are not diſturb'd, not moleſted, and tormented by him, as Gods children be; who can have no reſt in the world by reaſon of him, and ſinne which is his creature: when any reſt they take, 'tis in him whoſe *dwelling is farre above* this unworthie ſtation. Strangers can hardly live in a ſtrange Land, ſuch is the oppoſition they have from ſundrie cauſes. Souldiers of Jeſus Chriſt endure hardſhip, whileſt in the Church Militant: adde to this, the ſufferings of others, *who is weake*, and they are not? *offended*, *and* they *burne not*? afflicted, and their bowells yerne not, ſtirre not? certainely there's a ſweet nearneſſe, and bleſſed dearneſſe of af-

2 *Tim.* 2. 3.
2 *Cor.* 11. 29.

fections, betwixt united members of Christ's bodie mysticall: for their affections doe all runne in one, and the same veine; a veine of truth, as those who *love in truth, knowing truth*, and for the truths sake. When God brought evill on the Church, *Jeremiah* cries out, *I am the man that have seen affliction by the rod of his wrath. I am brought into darknes, he ha's turn'd his hand against me, he ha's broken my bones, cõpass'd me with gall & travel, made my chaine heavie, ha's shut out my prayer, & as for the wormwood, & the gal, my soule ha's them still in remembrance:* with many expressions of like importance. And *Paul* was but one Member of the Church; yet there came upon him *dayly, the care of all the Churches*, he *bare their burthen*, as well as his owne; and so fulfill'd the Law of Christ. The like to *Paul* is the case of some now: Some one Christian takes care for all the Churches: surely then these acts, so strange

3 Ep. Joh 1. 7.

Lam. 3. 1. to 25.

2 Cor. 11. 28.

to

to the world, muſt needs prove Saints to be ſtrangers here. But whence is it, and why do's God ſerve his ſonnes and daughters thus? put them into a ſtrange Land? Let them live for a time ſo farre from home? whence is it he puts them into the hands of this world, which is ſo unkind a nurſe, to them, and whatſoever elſe is his? we'l ſhew you whence 'tis that ſo kind a father puts his children into ſuch an unkind world.

Firſt, that they may ſee the vaſt difference, which is betwixt earth and Heaven: unſanctified ones ſee no difference betwixt the one and the other, all's alike to them: could they live below, and know no wants, not meet with changes, have *their hearts* deſire, they would ſeeke no other Heaven, bee content to live below, and not above the world: for Chriſt's unſavourie and verie fulſome to ſuch full hearts: ſelfe-ſufficient ones, who barre out the

sufficiences of Christ, keepe at a distance from him: sensuall selfe-content with seen things, and seeing is beleeving with such an one: Besides this, *Rest is sweet to the labourer*, as the Proverb is; so Heaven's then exceeding good to the godly, after their wearied stepps, and long and irkesome travailes on earth: mercies are best, when most missed: Heaven is to Saints as the Inne to the traveller, a great refreshment: Heaven is by so much the more glorious, by how much Earth's ignoble.

And was't not the Lords intention, that *a Rest should remaine for the children of God, when the time of refreshment should come from his presence?* Is not this to put a difference betwixt rest and trouble? what do's it more? Saints are bid to *runne the race that's set before them.* Now you know there's a great disparitie betwixt the beginning, middle, and end of a race: these honest

neſt foot-men have great wearineſſe, trouble, and rubbs; yea, ſometimes falls and bruiſes in their heavenly race; but the end is in Heaven, and there's reſt, with reward in fulneſſe.

Secondly, to glimpſe out glorie to a faithleſſe people, by perſons under their owne forme: that his *light may ſhine* in them, and from them *in the midſt of a perverſe generation*: there's much of the glory of God in his Image on the godly: hee could take them hence, and ſtate them in Heaven, as ſoone as they open the wombe; but that evill men may ſee there's ſome that love him, and live like him, as well as others that ſlight him, and live like the *Prince of darkneſſe*: Doe not theſe children of bleſſed light let the world ſee, by their converſation, what a life their Father leads and lives? note this well: earthlie men are much led by examples of men, and God ſends

good men to give examples to the bad; yea, he ha's ſent a good *Chriſt, who ha's left an example, that all ſhould tread his ſtepps.* This takes off the cloake of excuſe from the back of ſinne, now men have ſeen, ther's no cloake for their ſinne; becauſe there's nothing imitable and obſervable, in any perſon, or thing, which may not bee found in Chriſtians, or Chriſt; in one, or other the ſons of God.

Thirdly, beſides this; God ſends ſome into the world, even their ſtrange Land, and place of captivitie, to ſave others from fatall ruine, for a time: the Saints being in this world ſupports many, and keeps them alive: God would ſoone put an end to ſuch *cumberers of the ground*, did not his ſonnes ſtand in the gap: then unkind world! how canſt thou abuſe ſuch props of thy peace as theſe be? when *Lot's* out of *Sodom*, the whole is ſet on fire: ſo when

when all the Lords righteous *Noahs* are got into the arke Chriſt, and Heaven; the whole world's deſtroyed with fire; for the Spirit ha's ſaid it, *who cannot lie: that vengeance ſhall bee taken by fire, when troubled Saints ſhall have reſt, and when the Lord Jeſus ſhall be reveal'd from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not his Goſpel: who ſhall bee puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glorie of his power, when he ſhall come to be glorifiſed in his Saints, and admir'd by all them that beleeve, and then ſhall* the *wicked* themſelves be *revealed* too, with all their ſligh ſecret trickes and ſhifts, *whom the Lord ſhall conſume with the Spirit of his mouth, and ſhall deſtroy with the brightneſſe of his comming:* as the ſame Apoſtle affirmes. Then conſider theſe things, prophane ſoules! eſteeme theſe

2 *Theſſ.* 1. 7, 8, 9.

2 *Theſſ.* 2. 8.

ſtrangers more, leaſt that you incurre the diſpleaſure of God, and your beings here be of no value, no long duration.

Fourthly, God ſends his hither to diſpoſe of them for higher things: ſome are ſent to leſſer ſchooles, to fit them for exerciſe in greater places: this world's the ſchoole of the Croſſe to the Saints, and when they have learned how to *beare a Croſſe*, they ſhall *weare a Crowne*: when they have learned to be *ſuſtained under a loſſe*, they ſhall *inherit all Chriſt, and whatſoever is gaine*: Saints muſt enter heaven; but 'tis, as the Scripture ſpeakes, *through many tribulations. Gold is* not *pure*, if not *tried*, *water's* not *ſweet* without a *current*: *Veſſells* are not *bright*, if not *ſcowred*; nor are Saints fit to enter Heaven, if not prepar'd: Hence, that saying: *Give thankes to the Father, who ha's made us meet to be partakers of the inheritance, of the Saints in Light*:

Light: made us, we are not found meet, but the Lord *makes us meet*, while wee are ſurvivers in this world: holineſſe, and heavenly mindedneſſe in Saints, is their fitneſſe for Heaven and happineſſe: and ſuffering fits for reigning: *our light afflictions*, if wee be ſonnes of God, *worke for us*, or worke us unto, as the word ſignifies, *a more exceeding weight of glorie.* 2 Cor. 4. 17.

Light afflictions to exceeding maſſie glorie, and momentarie ſufferings fit us for, worke us to, eternall reigning. God *prepar'd for his* children *a Kingdome before the foundation of the world*, and the ſame God prepares them to bee fit Subjects for ſuch a Kingdome, yea, and which is more, to be fit Princes and Kings in that Kingdome: *hee ha's waſhed away their ſinnes in his owne bloud, and ha's made them Kings, and Prieſts unto God, and his Father*: ſaith the Spirit to the ſeven Churches of *Aſia*. Fifthly, Mat. 25. 34. Rev. 1. 5, 6.

Fifthly, that grace might have a being, as well as Glorie: grace ha's a being onely in the gracious here, and had not God brought them into this strange Land, where should especiall grace have existed, save in the brest of its Originall? true it is, there had been *glory to God on high:* as the *Angels sang*, when they *appear'd to the Shepheards*; but where would have been *peace on earth, and good will towards men*, if God had not brought forth his chosen vessells, to make peace with them, make knowne his good will towards them? what brought the babe Jesus into the wombe and world, bred him up in the shape of a man, made him doe and suffer like a God; but the power and good pleasure of his Father, for his childrens good, whom hee knew would be strangers in this world? and is not the Kingdome of grace on earth, in the hearts of these strangers? where is't else? how

how are all the manifestations of grace, and favour from God made apparent; but to his chosen? being here, they are here to *be called*, *sanctified*, *justified*, and *sav'd* from hence. Oh great mysteries & rarely observ'd of any! Now to applie: would you know your state, and relation in which you stand, as to the businesse in hand? then note these things and marke them well.

Use. 1. 1. What price doe you put on the worlds glorie? how high is that in your esteeme? what thoughts have you of it? I must tell you that a holy one, and hee who's a stranger on earth, do's more esteeme the repairing of the Lords Image in his soule, his restitution to his ancient, or a better discent, his re-estating in the possession of God, and the societie of Angels; than all the honours, pleasures, and treasures of this glittering, delighting, and advancing world: hence hee indeavours

deavours to rid himselfe from such feculent matters here, and out of the greatnesse and goodnesse of his Spirit, with the nobleneſſe of his divine disposition, is altogether ambitious of the *presence of the Lamb*, and immutable good things. Strangers on earth can tell you the truth of this Relation: and you, Denizens of Heaven! tell me, ha's not God wrought your heart to this frame? if he ha's not, he will doe it first, or last: for the Citizens of Heaven set not much by the best things on earth, when they are themselves, and act like their Saviour.

Mat. 26. 73. *Mark.* 14.70.

Secondly, a stranger on earth is knowne by his Language: *thou art a Galilean, for thy speech bewrayes thee:* Or as another Evangelist, *thy speech agrees thereunto:* so one who's a Citizen of Heaven is knowne by his speech; hee speakes a language different from the worlds natives: the Scriptures

tures tell you of a *ſound ſpeech which cannot be condemned:* that's the language of Heaven, and all its Natives: whereas the children of this world have a putid, unſound, rotten language; ſuch as the holy Lord cannot owne, but will call to *account for everie idle word* that's ſpoken by them: hence the Apoſtle moves the Church of the *Colloſſians* to *ſpeake*, like Chriſt, words *with grace, ſeaſon'd, as with ſalt*; that have the ſavour of God in them: and in the new Covenant, the Lord bound himſelfe to give to his children *a pure language, that they might call on the name of the Lord with one conſent.* What's all this, but to ſhew, that he would have them differ from other people, be knowne by their ſpeech? a Chriſtian ſhould bee knowne by his diſcourſe, in all ſocieties: what though ſinners can ſpeake the language of Saints; yet Saints ſhould not ſpeake the language of ſinners: will you heare

Col. 4. 6.

Zep. 3. 9.

heare how these spake, who are now in Heaven? 'twas thus; as they *were allowed of God, not as they who please men, but God which approveth the heart*: and can the heart be good when the speech is bad? the Scripture saith nay, and in this the worlds Proverb may convince it, *viz.* As is the man such is his speech: uncleane speakers! a word to you, your speech bewraies you too: shewes you are earthlie men, have earthly minds; *for out of the abundance of the heart, the mouth speakes. What will you doe in the day of inquisition for sinne, the great and terrible day of the Lord?* Dare you use uncleane speech then, before the spotlesse *Lambe of God, and Judge of quick and dead?* if so, use it now: if not, shun it, that Christ may give you a discharge from that, and all other your sinnes.

1 Thess. 2. 4.

Thirdly, a strangers mind and motion's homeward: he may be where

where hee lacks nothing, is well accommodated, ha's many friends and more pleasures; yet still his heart's at home, his mind's carried thither, and all his motion's that way: (for home's homely, as we say) 'tis even so with men of the high Countrey, whilest in this low Region: *Paul* tells you, *hee pressed forward after the marke:* he was in the world, and injoyed enough for a stranger too; but yet his mind was with Christ, and in Heaven, his owne Countrie; his motion was that way also: and was't not his good opinion of his heavenly home, that caused those words to fall from him; *I desire to be dissolved, and to be with Christ.* And why? *for 'tis best of all, I have Christ while I live*; but when I die, *I shall have gaine:* what motive more strong, to provoke to longings after heavenly mansions? Children of God! hie you home, for the night drawes on, and the posting Sunne

of

of worldly Joyes, treasures, and pleasures, is almost set, let *the Lord* then *trie* your *hearts and search your reines* in this respect; for if you bee strangers, 'twill thus be knowne: aske your hearts this question, whither, and to what place, or end doe all my actions and motions tend? when you draw nigh to God querie thus: what doe I approachhis holy presence for? is't to put on my house from Heaven? is't, that my love may be lessened to my earthly Tabernacle? say to thy soule *in the night season*: where have I been? what have I done, this by past day, and to what end did my being and doing tend? some mens paines, cares, and feares tend to intomb them in the world, burie them in the earth: these are not strangers here, are not in a strange land. Earthlie soules and sensuall! Looke about you, and consider your estate: for heavenlie ones are

are *loſt in God*, drown'd in Chriſt, *Heaven's their home.*

Fourthly, ſtrangers in a ſtrange land content themſelves onely with things needfull, as they paſſe through the land of their pilgrimage: aſpire not after any great matters; If they mind their home ſincerely: is't not as true of ſuch, who are Citizens of Heaven? a little contents them, when they are themſelves. *Paul* had *learned what ever his condition was, therewith to be contented:* and why? 'twas becauſe he was *a ſtranger*, and his *hope of the things of this world was very little.* So, honeſt hearted *Iſrael* deſir'd but food & rayment, and then promiſed the Lord ſhould bee his God: ſo *Abraham* was content to *dwell in Tents*, who might have had ſtatelie ſtructures, to ſhew hee was *in a ſtrange Countrie, and looked for a Citie which ha's foundations, whoſe maker and builder is God:* and me thinkes, I ſhould heare

Heb. 11. 9. 10.

all ſayings of Saints about outward things, to hold harmonie with that of *Agur : Lord give me neither povertie nor riches, but feed mee with food convenient*; and on the ſame ground, he had : *left* you *be full and denie* him : which, 'tis a thouſand to one, you'l doe, *and then ſay, who's the Lord? or being poore, ſteale, and ſo take the name* of your *God in vaine* : adde to theſe, two things more, to cauſe content in ſtrangers.

Prov. 29.8,9.

Firſt, fulneſſe is onely at your owne home : if you looke for't here, you doe but beat the aire; for *it ha's pleaſed the Father that all fulneſſe ſhould dwell in Chriſt*: now when you are at your Fathers houſe, and have Chriſt in your armes, you may ſay you're full, have bread enough; but ne'r till then : do's not the wiſe man tell you that *all's vanitie under the Sunne : viz:* vacuitie, emptineſſe, and lightneſſe: it ha's left the creature, (as wee ſaid before) you

you muſt bee above the naturall Sunne, before you can eſpie, or take in a ſpirituall fulneſſe: and, is't not better to have it there, where you may hold it? Lay theſe things among your cutting cares, and carefull thoughts, and then you ſhall find thoſe thoughts will be eaten up of theſe; the leſſer things will bee loſt among the greater. When *David* doated much on the world, what was the iſſue? 'twas this, he thought himſelfe a foole for ſo doing; tells the Lord he was *ignorant, and as a beaſt, a bruit before him.* *Pſal. 73.*

And at laſt, he ſweetly ſings, *whom have I in Heaven but thee? and there's none on earth that I deſire beſides thee:* then he had enough; & beloved ſtrangers! let me tell you, you either have, or ſhall have enough too: as the Proverb is: for *when* you *awake* you *ſhall be ſatisfied with the Lords Image:* at the Reſurrection, God will make you amends (I am ſure)

for all your hard meaſure that you receive in this ſtrange land.

Secondly, unneceſſarie things: things you need not, are not in ſtraights for, are but as lumber, and luggidge, which will hinder you, and preſſe you downe as you're running your heavenly race. Do's not experience teach, that ſome have more of the worlds wealth, than they can tell how to uſe? do's not that hinder in heavenly ingagements? I know nothing more obſtructive. Oh! how good is God to his, then, when he rids them of needleſſe luggidge, ſtrips them of ſeen things, that hee may cloath them with unſeen things, an inviſible, incorruptible, immortall ſubſtance? do's not one ſtaffe ſupport the Traveller when a bundle of ſtaves brings him under. Oh then! that all, who intend for Heaven, would ſeek no more proviſion for the journey, then will help them thither. Oh ſoule!

ſoule! will it not grieve thee to conſider, that when thou haſt certainely thought thou art as high as Heaven, thou ſhalt by an evill world be laid as low as Hell? be then in earneſt a ſtranger to it, and in it? for to be a ſtranger to the other world, will hinder from entering *into* thy *Maſters Joyes.*

Fifthly, ſtrangers ingage not themſelves, too much, in the affaires of the Natives of ſtrange lands: ſtrangers muſt not bee medlers, as the Proverb is. Citizens of Heaven! would you ſhew your ſelves to be ſtrangers here? plunge not your ſelves too deep then in the *negotiation* of the *Natives* of this world; who make it their buſines, to be mightie, wealthie, honourable, pleaſed and pleaſur'd here: but doe not you doe ſo; meddle not with that their buſineſſe; haſten home, and why? for their's moſt might, wealth, pleaſure, and treaſure, in

heavenly places. What can you thinke of, which is in this world, and is not in your *Fathers house?*

Use. 1. And now, you strangers! you may be glad 'tis with you as 'tis; that you are no better acquainted here. Oh! be not loath then, neither feare to leave this strange land: would you hasten to your journeyes end? is your heart at home? let these things then give life to your indeavours that way.

First, till you leave it, you're farre from your best friends, and chiefest favours. When the prodigall child was from his Fathers house, 'tis said hee was in *a farre Countrie:* and is not your case the same; who dwell in God? What! are huskes, hardly got, so good? what! shall they bee more in esteeme than bread? if you will not come from among the swine, your Father will fetch you: 'tis better then, to goe and meet him, while his armes are open to receive

ceive you, his head bowed to salute you, and his heart drawn out to feast you, feed you, cloath and adorne you with Jewells. Consider, your father is of another Countrie, he, that *begot you again*, lives in Heaven, a great way hence: and what are you here for, but to dispatch your *Fathers businesse?* as Jesus told his Mother. Are not you the Lords factours? and must factours stay alwayes abroad? what! shall they forget their native Countrie, and not hasten to it? who, that's wise, do's not strive lawfully to be at his heavenly home? What! know you not that your Father's your best benefactour? Besides, your spirituall brethren and sisters, with all your holy acquaintaince, are within those heavenly places: a godly child may have his thoughts running out on his godlie parents deceased; a husband his thoughts on his wife, and on the contrarie, the wife on

her husband: but alas! they cannot see their faces till God hath taken them out of this strange land: who then would bee wedded to this world, and not rather wean'd from it, and married to the Lord? Yet further, your portion and dowrie is above, also: *your reward's with the Lord in the land of the living*: how then can you like to dwell in a land, where there's such dying of persons and portions? some *live by bread only*, in a sence; but children from on hie cannot: the mind or soule is the man, as wee say, and that cannot, may not survive in such a manner, by such meanes.

This strange land can onely minister to the bodie, ha's not one savourie morsell for the soule; do's rather contaminate and defile the soule, than refresh it. O divine, Celestiall soule! 'tis the safest way for thee then, to flie from this strange land in all thy motions, as from the face of a Serpent. Secondly,

Secondly, you ſhould not bee loath to leave it, when providence will have it ſo; for till then you'l be foiled, vexed, and ſoiled with filthie ſinnes: they'l beare you downe, keepe you under, bring you low, when you would be on high with God in the Heavens: whileſt the ſoule is in the bodie, ſinne lodgeth with her, will have roome as well as ſhee. Oh! how unrulie a gueſt is ſinne? Beſides, here, in this ſtrange land, you cannot ſing your Hebrew ſongs ſo ſweetlie, with ſuch fulneſſe of Joy, as in your owne Countrie: if this world, which ſometimes inthrals you, ſhould *require of* you *ſongs*, bid you bee merrie. Alas! this is no place for ſuch Joy, as is a Joy of heart: heartie Joy is in Heaven, and me thinkes I ſhould heare ſuch a voice from Chriſtians, as was heard in the Temple before the fall of the *Jewes*, *Migremus hinc*, *let us goe hence*, *let us goe hence*.

Thus,

Thus, as children learne to ſpeake, and delight in the language of their Parents; ſo ſhould you, in imitation of Chriſt.

Finally, *I beſeech you*, if you be ſtrangers, *that you would, as Pilgrims and ſtrangers, abſtaine from fleſhlie luſts, which warre againſt the ſpirit*: ſo ſaith the Lord of Reſts: for certainly ſinne cannot enter Heaven. Oh! what a bleſſed good would it prove to you? if you would bee and doe now, what you are willing to bee and doe then, when pureſt glorie muſt make the ſcrutinie for, and into impureſt ſinnes.

1 CORINTHIANS 15. 51, 52.

Behold, I ſhew you a myſterie, wee ſhall not all ſleep, but we ſhall all be changed, &c.

CHAP. IV.

Of the Saints laſt and beſt change.

MUtable man ha's made his times variable, Adam *chang'd his mind, and God chang'd his manſions. Paradiſe could not hold him, who held not God in his thoughts; let goe an unparaleld good. When man alter'd his doeing, God alter'd his being. All changes are our owne, the Lord ha's ſaid he change's not. Mutation by ſinne was the maladie, but mutation by grace and glorie is the remedie: man ha's chang'd for the worſe, yet man is chang'd for the better, that's the myſterie.*

Man

Man ha's made himselfe mutable, yet the immutable God will translate him into an immutable estate of good: though the changes of life bee many, yet a change by death deprives them of beings. He's best that lives at rest, can never alter more: Now there remaines such a rest for the people of God.

Doct. *Saints have their appointed time of change. We'l therefore shew you what a change is: next the severall sorts of changes, and then the use of them; even after this manner.*

FIrst to be changed, is to have a different manner of being; 'tis the cessation of a person or thing, from being what it once was. We'l now shew you what the changes of this world be, & then the sundrie kinds of them: thus.

1. Either such as respect the bodie.
2. The soule or Spirit.

And

And thirdly, ſuch as concern them both joyntly.

Firſt, externall changes. Saints whileſt in the bodie are children of change, nor can their injoyments of life bee found immutable. Certainlie the ſorrowes of life, exceed the pleaſures of the living: ſtrange are the turnings of things, as well as times. The turning of riches into povertie, Plentie into ſcarcitie, Health, into ſickneſſe, Joy into heavineſſe ſhew, that all ſeen good is ſhort liv'd. The Lord's arrowes ſtick faſt in ſome, and feſter| fouly. Children of change! tell me (if you can) how ſoone is a friend-like amitie turn'd into a foe-like enmitie, even in theſe our dayes? How doe friends ſtart aſide like a broken bow, from fidelitie, to Treacherie? as *Ephraim* once did? Conſociation, and Communion, is now turn'd into Separation, and confuſion; ſhall I give you the reaſon? 'tis the want of

of immutable, unchangeable love. Husbands, and wives, Parents, and children, Masters, and servants, are rent in sunder; by reason of some different opinions. Do's not this speake out strange alterations? What do's it more? and what do's all this, but imbitter the comforts of a former communion? Ther's nothing in this world found long-lasting, God ha's added brevitie, as well as vacuitie, unto all outward things.

Secondly, there's a change of spirits too, God ha's given some, other spirits then what they once had.

The Scripture tells you of a newnesse of Spirit, there's not an annihilation, but a mutation in this respect. This is to have the hearts frame, turn'd into Christ's frame, a corrupt mind, converted into the mind of Christ; Passion, turn'd into Patience, Pride into Meekenesse, hardnesse, into softnesse, Loftinesse,

neſſe, into lowlineſſe. Hence the understanding makes right discoveries of Christ, and selfe, the will inclines unto, and closeth with, better objects than it was wont to doe. Then affections of love to sinne, are turn'd into hatred of sinne: and nothing is so much belov'd of him, as that Christ who suffer'd for sinne. If any evill be discover'd, he shunnes it, if any good, he embraces that, is right glad of that, oh how good is such a change! 'Tis a comfort to see grosse mettall pure, darke aire cleare, a dead *Lazarus* live, and be lively: But the comfort arising thence, is not worthie the name of comfort, if compared to that comfort arising hence.

Thirdly, such a change as do's referre to them both joyntly, and that's a change of life; a life of nature, into a life of grace, a life of grace into a life of glorie: the first is sweet, and good, *viz.* the life of nature, but the second is sweeter

sweeter and better, *viz.* that of grace: the third, the best and sweetest life of all. *Viz:* that of glorie. And 'tis alwayes God's method with those he'l save, thus to turne nature into Grace; and Grace into Glorie: and that by one and the same Spirit, who workes out nature, workes in grace, and workes up the gracious unto Glorie. Such a change is exceeding good, makes exceeding glad: But alas! who can number the sorrowes of such, as shall be translated from under mercies, into everlasting miseries? from a pleasing earth, into a tormenting Hell? Lord! what a sad, and bad change is this? and what mortall can abide thy comming? oh that naturall men then would become gracious, that in *fine* they may become glorious! and let me tell thee who ever thou art, such a change as this, will sweeten all other thy changes in this world.

In

In a word, to bee gloriouſly chang'd, is to have a *vile body made like unto the glorious bodie of Jeſus Chriſt*. But firſt, the livelie bodie, muſt be turn'd into lifeleſſe Elements, whereof it is compounded. 'Tis a change of the bodies materialls, and elementarie qualities, and this laſt, even this is that bliſſefull thing our Apoſtle ſpeakes of: this is that glorious Myſterie which merits obſervation. *Behold, I ſhew you a Myſterie, we ſhall not all ſleep, but wee ſhall all be chang'd.* Oh renewed ſoule! Remember thou in all thy thoughts, and wayes, the worth, and comfort of this thy laſt, and beſt change: thus thy Autumne is turn'd into a ſpring, thy heavineſſe of the night, into the Joy of the morning, even the morning of the Reſurrection. Now, that *that day come* not on you *as a thiefe in the night*, mind much theſe rules following. *Uſe 1.*

1. Expect it.

2. Rejoyce in it.
3. Suffer God to dispose you for it, expect it, and that on these grounds.
1. Life's brevitie.
2. Death's certaintie.
3. Your owne Necessitie.

Life's brevitie. What is life? 'tis said in the Scripture's that 'tis but *a shew*, and alas! what's that? 'tis but of a short aspect, though made verie glorious by the skill of the Artificer; and then 'tis shut up though the eye be not satisfied with seeing. And elsewhere 'tis call'd *a shadow*, which if you doe graspe, what have you gain'd? open your hands, and you'l find 'tis nothing: Besides, when the Sunne is set, or the *Medium* of its Representation, it's briefly forgotten, as a thing whose *Idea* was never in mind. 'Tis but *a vapour* which the wind will soone dissipate, scatter, and disperse. A *Post that hastens* name what you can that's

Psal. 39. 6.

Job 8, 9.

James 4. 14.

that's of the ſwifteſt wing, yet you'l find lifes ſpeed is greater; by which it haſten's out of the living, the poſting Sunne of worldlie wealth and greatneſſe is ſet in an inſtant, in a moment. Wee every day ſtand with our lives *in our hand*, as *David* phraſes his dayes on earth. Life ha's many out-lets, but few in-lets. There's many wayes to goe out of the world, but onely one way into the world: and that paſſage is verie dangerous too; ſome have beings in the wombe, and at laſt it's made their tombe. they ne'r ſee the world. Others bring *to the birth*, but *want ſtrength to bring forth*. *Job* may well call't *a flower*; for though 'tis ſweet; yet 'tis of an earthlie breed: It ha's a glorie too; but the beſt glorie of a flower muſt be preſerv'd by a ſhower, and when all's done it withers, and is loſt at laſt.

Secondly, Deaths certaintie: it will not faile you, 'twill find

you wherever you goe: therefore when thy *bones are full of marrow*, and *riches comes in as a floud*: Argue thus, yet I must die. Christ-expecting Christians can tell you, that a wife, a child, a friend, nor any of them, can be injoyed for ever: That their estates, comforts, and lives, are going, declining, will desert them, and therefore doe long for, and desire a change, after which they can change no more.

Heb. 9. 27. 'Tis further cleare thus. First, from Gods decree. *It is appointed for all men once to die.* Secondly, from the constitution of our natures. Mans nature is a composition of wasting ingredients, he's made up of dying materialls; The Apostle calls the bodie *a house of earth*; and know you not that earth may be and is corrupted, do's breed that which will infect, and infest it, with a noisome stench? Besides, a house of earth is weake: and what is there, which

2 Cor. 5. 1.

which hath not power on that which is weakneſſe it ſelfe? Adde to this, that a *Tabernacle* is not made to laſt long, 'tis made on purpoſe for a ſhort time of exigence, and diſtreſſe.

Thirdly, the defilements of our nature, they put us to the ſword, murther us in our comforts; have given being to this laſt change as well as others. Trees and plants breed the wormes which at laſt make them lifeleſſe, and ſo doe we ſerve our ſelves, and ſoules. If *Adam* give leave to *ſinne*, *ſinne* will give way to *death*. *There's no man living, who ſhall not* have his fit of dying; though the death of Saints bee precious in the ſight of the Lord, yet die they muſt; for his *onely begotten ſonne* did not eſcape it. What then though a man ſtrive, repine, order his diet, intreat, and ſhun occaſions; yet as the *Pſalmiſt* ſpeakes, *none ſhall deliver his ſoule from* the hand of *the grave:* Rom. 3. 12.

Live hee as long as *Methuselah*, yet must hee die at last. Gray-headed sinners! what meane you to stand it out with God so long, to breake with God for a trifle? what's your life, that should bee spent, laid out for him, and that he requires from you? 'Tis not worth the honour to be accounted of force, to draw your soules from God. Oh then! make no more waste of *time*, *redeeme* it; for if Christ ha's redeem'd you, you cannot squander away the whole thereof, and give him none. Remember, 'tis a difficult thing to die well.

Thirdly, mans necessitie, and that first in respect of the bodie. A corruptible bodie, cannot enter into the incorruptible Heavens? it must die and be chang'd: It must leave its filth in the grave, before it can be meet to dwell in the heavenlie places above. The bodie is now the substance and matter of all diseases, putrifactions,

ons, infirmities, and deformities, although you take in the comelieſt Creature your eyes have ſeen within the bounds of this obſervation: For is't not conceived in the likeneſſe of fleſh, heat of luſt, and ſtaine of ſinne? the ſenſible Prophet ſincerely confeſſed it. Beſides, who knowes not that knowes Chriſt, that 'tis the livelie inſtrument of ſinne? The verie excrements of whoſe noſtrills, ear's, pores, and other paſſages duelie and trulie conſidered, will ſeeme more loathſome then the uncleaneſt ſinke or vault. Oh! what vile bodies have wee! and how great need have wee that they ſhould be chang'd, buried in the duſt and refined? Trees and plants bring forth leaves, flowers, fruits, and pleaſant ſmells; But mans bodie brings forth naturallie nothing but vermine, wormes, rottenneſſe, and a filthie ſtench. *Lord! what is man that thou art mindfull of him?* *Pſa. 51. 5.*

him ? and what ha's hee to bee proud of, who's made of such materialls ?

First, in respect of the soule ; that she may be freed from that discord which is in the bodie, untill the change comes ; for whilest the bodie lives a naturall life, there's no businesse can bee dispatched which concernes the soules welfare, without a mutinie in the heart : the flesh is a home-bred enemie, a bosome Rebell, that's daily against the Spirit, because they *are contraries*. The flesh, alas ! forestalls all Divine motions, actions, and indeavours, of the soule, and Spirit ; and it begets, and breeds, an indisposednesse towards them all ; though all *the wayes of God be pleasantnesse*, and all his *paths peace* ; yet this bodie of flesh will make them seeme irkesome, burthensome, and full of trouble. Is't not high time then, that the bodie should be changed ? made a better

better ſervant to the ſoule? Beſides it's ſinne-ſick diſtempers are inſanable, whileſt it is here, for ha's it not brought on man a certaine neceſſitie of ſinning? ſo that we cannot but diſpleaſe the higheſt Lord.

Doe you doubt of this? why the Scriptures tell you, that thoſe who are in *the fleſh cannot pleaſe God*; that wretched *Law of the members* wars *againſt the Law of the mind*, and *Spirit of life*: which brings the whole man into an inſupportable bondage. This is mans miſerie in his uprifings, and downe-lyings, a depraved nature is his aſſociate, and as *David* ſpeakes, *innumerable evills* doe *encompaſſe him about*; *and have taken hold of him*: that he's *not able to looke up to Heaven*. This bring's to mind a worthie ſaying of like concernment. O fleſh, fleſh! I can neither live with thee, nor without thee. Now at the re-breathing in, or the re-uniting of the

Rom. 8. 8.

Rom. 7. 23.

Pſal. 40. 12.

the ſoule, to its owne proper perſon; the bodie ſhall be found incorruptible: and that, even that; will be found the laſt and beſt *Reſurrection.*

7*Iſa.* 2. Secondly, rejoyce, in, and at the thoughts of ſuch a change, conſider, firſt, 'twill rid you of all uncleane ſocietie with ſin and ſinfull fleſh: whileſt we are here we converſe and commerce with greateſt ſinners; and with innumerable ſinnes: we, alas! walke among the Tombes, with men that lie under the powers and pledges of the everlaſting death, perſons who die living, and will at laſt live dying, and yet ne'r bee dead. In this life, Gracious Chriſtians! you heare the greateſt Majeſties name prophaned; his wayes blaſphem'd, truths defam'd, and doe ſee his friends are foil'd and ſpo'ld: But after death you ſhall never heare ſuch evill tidings any more. Who then, that's wiſe, will love, and long to live

live with the dead; more then the living? or in the ſocietie of condemned perſons, in a noyſome goale, rather than to have fellowſhip with the glorious Princes of God, in the Heaven of matchleſſe and endleſſe glorie? In this *Babylon* faithfull *Jewes* are forc'd to hang *their Harpes upon the willowes*; are much diſabled from ſinging ſweetlie to the Lambe their *Hebrew ſongs:* certainly then all whoſe manſions are with God; are, or ſhould be, wearie of this world: wean'd from this ſcituation; peinched with the coldneſſe of this climate; for this world alas! is a great cooler to the heat of a gracious heart.

And were they as ſubject to it, as its children are, were they as much intangled with it: Though now they may have a little heat, yet then they would have none at all.

Secondly, 'twill free, and remove

move you from all carnall objects; then there shall bee no more Gold, nor greatnesse, to allure you from God: no sinne, nor sinnes pleasure to intice and bewitch you, lie prostrate before you: no selfe, nor Satan, to tempt and intrap you: Good Lord! what a good case will thine then bee in? who? or what can expresse those joyous rarities, and transcendent verities, of such glorious beings? Oh! how unsearchable are the riches of such grace, and favour? Narrow hearts! open your selves, and the gates of your soules, and let *the King of glorie come in*: why should he be unto you *as a wayfaring man, that staies but for a night and is gone?*

Thirdly, 'twill alter the nature of all your spirituall distresses: there shall bee then, no more doubts unresolved; no more sins, the'ile be destroi'd; no more graces unrevived: no more feares of

of finall falling; no more queries about the truth of your high calling, no more want of God, Chriſt, and the good deſired; no more diſlike of, and from unknowne Chriſtians; no ſtrangeneſſe of carriage among knowne members of Chriſt's bodie myſticall. In a word, there ſhall after this change, never bee any more hearts hardneſſe; minds blindneſſe, wills perverſeneſſe, loves coldneſſe, zeales raſhneſſe, liſtleſſe deſires, heartleſſe prayers, tireſome ſpirit, or rebellious fleſh; But, holy hearts! you ſhall be God-like, Chriſt-like in all things.

3. Suffer God to diſpoſe you for it, ſith 'twill come and you muſt be changed. Men ſquare wood before they build, diſcipline their Troopes, e're they joyne in battell; rigg, trimme, and furniſh their ſhips, ere they launch, put forth to Sea: ſo God is fitting ſome, every day of life; for the

the day of death. Would you know the way, by which the Lord effects this blessed fitnesse; for so glorious a change? so great a worke, as is the worke of dying? observe then rightly, these serious things in the *sequell*: God fits his children for such a decease, thus.

First, by making the bodie of sinne irkesome to them. There are some, who with *David*, have their *sinnes ever before* them; cannot forget them: are greevously burden'd with them, and their crie is such as this. *Oh! who shall deliver me from the bodie of this death?* This, even this ha's made some wearie of the world, yea, and wearie of themselues too: all the while longing to be there, where they might never see, or feele it more. Such had rather die a thousand deaths, then live dishonouring him; in whose *favour stands* their *life*: and whose *loving-kindnesse is better than life*; as *David* speakes. Hence also

Psal. 51. 3.

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everie ſanctified ſorrow, and ſuffering, of this earthlie life; puts him upon minding his laſt and long'd for home: every decay of ſtrength, dimnes of ſight, dulnes of hearing, and diſabilitie of being, and doing, with all ſicknes, weaknes, aches, and pains: theſe I ſay doe forewarne him of his approaching deceaſe. And thus with *Job* he *waites all the dayes of his life, untill his appointed change comes.* Holy hearts! you're well acquainted with the ſtate of this diſtreſſe; and therefore, you muſt ſigne, and ſeale to the truth of this experiment: yet *let not your hearts be troubled*, for ſinnes burthen ſhall bee remov'd, and you your ſelues certainely ſecur'd, and ſav'd.

Secondly, by making death to them deſirable: this is a death-ſweetning way: and he acts in the buſineſſe after this manner. Firſt ſuggeſting into their thoughts, that when death ſurprizeth them it

it shall be stingleſſe; and what's *the sting of death?* why the Scriptures tell you *'tis sinne:* sinne is deaths Arrow, which when 'tis shot into the bowells of the soule, at the appointed time of change, oh! how do's it wound with horrour, cut with amazement; and pierce with dread, of a great, just, and glorious Majestie? And then, how do's the poore soule fester with despaire, whil'st she cannot beleeve, or hope to bee well, and doe well, after death: who ha's been, and done, so ill, in time of life. And certainely, if in life, there's no discharge from sinne; in death, the soule will greatlie feare, if not throughly feel its discharge from Christ.

B But to you that are in Jesus Christ, be this word spoken. *The Law of the Spirit of life in Christ Jesus, hath made you free; from the law of sinne and death: The sting of death is sinne, and the strength of sinne*

sinne is the Law. viz. sinnes Law; for this place seemes to explaine the other.

Rom. 8. 1. 2. 1 Cor. 1. 15.

Thus you are freed from both the power of sinne and death also. I may adde, and the victorie of the grave, which cannot imprison, or infringe your bodies long; so long, as to retaine you for ever. Give thankes then unto God, who ha's given you *the victorie, through* your Lord and *Saviour Jesus Christ*, and sing with *Paul, ô death where is thy sting? ô grave where is thy victorie?* For when a poore soule considers within her selfe thus: well, I am now neere my time of change; I must leave the world: But Christ ha's promis'd that he'l bee with me to the end of my course; and ha's also assur'd me, that my sinnes are forgiven, and forgotten; I have a discharge from them, through the mercie of God. Is she not then readie to crie out? *Come Lord Jesus, come*

quicklie. Death doe thy dutie freely: and thus the poore, drooping, doubting Christian, lives dying; yet ne'r tastes of the second death. God acquits the soule in Justification from sinnes guilt; and cleanseth the soule through Sanctification from sinnes filth; hee that's washed from his old polutions, hath the heavenly ornaments of Christ's Spirit: He's fit to solemnize a marriage with the Lambe. God also perswades the soule, that he ha's found a righteousnesse; as well as a ransome for her. Now beleevers may conclude then, as the Scripture speakes: that *Righteousnesse delivers from death*: And that *the righteous hath hope in his end.* He fits his to be changed by *mortification* also, for when *God*, by his Spirit, has crucified sinne; that would have slaine the soule: Death cannot hurt much, in smiting the carcase. Hence is that of Christ. *Feare not them who kill*

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the body, but are not able to kill the soule.

Secondly, the Lord makes the change desirable to some by inlightning their eyes, and strengthning their hearts, unto a sight and sense of all the al-sufficiencies of Christ; to sustaine the soule under the straights of such a death: what though sinne upbraids thee, Satan affrights thee, and thine owne heart trembles within thee, & that thou art at a stand, knowest not what to doe, nor how to die? Yet beleeve, for Christ will carrie thee through. Christ did not give himself for thee in vain, that he should *give thee up in thy last, &* greatest triall; give thee into the hands of Satan. Why then, leane on him, who's a stay of strength and you'l not miscarrie: He that hath, and is had, of a good Christ shall bee sure of a good death with strength and peace. Heb. 7. 25.

Thirdly, by giving his a through taste of that heavenly joy, hear-

tie holineſſe, and reall happineſſe; that themſelves ſhall poſſeſſe in the fruition of Chriſt, when once they are changed. This the Scripture calls firſt fruits of the Spirit, and of glory. And is't not this, that makes the *Saints* themſelves, *groane within* themſelves; *waiting for the Redemption of their bodies?* The Lord ha's ſaid it, Oh! how do's the taſte of Heavens joy, and of the powers of the world to come; ſtrengthen a renewed Chriſtian, leaning on Chriſt, to lie under the ſtroake of death? yea, even to long that ſo great a worke were over? and thus God ſweetens death to the good; gives it a good ſavour, when they come to taſte it, it being the ſame cup, which Chriſt himſelfe did firſt drinke of.

Rom. 8. 23.

Now you have heard how it fares with the good, at their laſt change; and how good ſuch a change is to them: But alas! for the bad, the Chriſt-leſſe man, 'tis

'tis bitter unto him. Theſe things imbitter death to the graceleſſe.

1. The biting and tumifying ſting of death, that indiſpoſeth to dying well: 'Tis biting: oh! how will the wofull thoughts of a miſpent life, of by paſt ſinnes, of ſlighting Jeſus, and his holy waies, like fiery darts, and ſcorching Scorpions, peirce through the ſoule and Spirit? Then uncleane ſinners, as *James* ſpeakes of the *ruſt* of ill gotten, and ill kept *gold*; the guilt of your ſins *ſhall eat your fleſh as it were fire:* Then even then all ſcruing deceivers, ſhall be forced to ſay of their own unlawfully acquir'd goods, as *Iſrael* of Idolls, get you hence: But alas! theſe are thy workes, and they will follow thee, flow faſter into thy mind, then thou canſt get them out, and make thy ſoule wearie even to the death. *James* 5. 3.

Secondly, Death's ſting tumifies alſo, *Judas* ſinn'd, betraid his

Master, improved the reward: But what was his end? hee fell head-long, burst asunder in the midst, and all his bowells gushed out: Death had stung him, and the sting made him swell so, that, his tumour being great, the world could not hold him; and for hast that hee might the sooner bee at his owne place, he betrayed himselfe into the hands of Satan, was his owne executioner. There's a time when stoutest sinners shall burst asunder, under the hand of austeerest Justice. If the Lord's love makes not breaches on mans Spirit, drawes him not up towards Heaven; his wrath will breake it, beat it even to powder, and cast it downe into the lowest Hell. O sinners! Learne then while a Saviour teaches, what an evill sinne is.

Heb. 4. 27. Secondly, the sudainnesse of an approaching Judgement. *After death comes Judgement*, and what's the Judgement? Christ-lesse man

man or woman! I have ſad newes for thee: thou thy ſelfe and all thou art, muſt bee preſented before a Holy, moſt Juſt, and mighty God: And with thee ſhalt thou bring all thy *vaine thoughts*, will thou, nill thou, *idle words*, uncleane and ſinfull workes, miſpent time and Talents; In a word all the ſecrets of thy heart ſhall then bee torne in pieces, reveal'd, and unfolded: yea, thoſe ſecrets, which no eye hath ſeen, but his, which is ten thouſand times brighter then the Sunne; yea, even thoſe ſecret ſinnes which have been cover'd here by reſtraint from God, or men, ſhall be uncover'd there: ſo that thou wilt bee fill'd with aſtoniſhment to ſee that which thine eies never did, nor ever would behold. There the hearts cloſeſt corners, & darkeſt depths, ſhall then bee laid open, made viſible, before the face of God, Chriſt, Angels, and men. A meere diſ-

course *of Righteousnesse, and Judgement to come*, God being in it, and *Fœlix* hearning of it, what effects did it worke in him thinke you? why the Text tells you it made him to *tremble*, and to bid *Paul* be gone, hee could not endure to heare on't. So *Belshazzar* saw but the writing of Judgement upon the wall, which did but import a temporall scourge: And his countenance was changed, his thoughts troubl'd him, so that the joynts of his loines were loosed, and his knees smote one against another. And what's any carnall man more, then sensuall *Belshazzar*, or carnall *Fœlix*, that he should thinke himselfe secure from Judgement? You then that put this evill day farre from you, beare in mind this thing: A sonne of Love could not indure that; hee prayed, *Enter not into Judgment with thy servant ô Lord*: How then can a child of wrath abide it, who is by nature

Dan. 5. 5, 6.

nature nothing elſe? It's called in Scripture the day of the Lord, his great day, his terrible day. 'Tis the day of Chriſts's comming ſaith the Prophet *Malachie*. And who ſhall ſtand when he appeareth? for he is like a Refiners fire, and fullers ſope. Thus you have ſeen things that imbitter the change to ſome, even all that know not Chriſt, and obey not his Goſpel.

Ioel. 2. 11.

Mal. 3. 2.

Thirdly, the certaine ſtanding before an impartiall *Judge of quick and dead*, who cannot, will not connive at ſinne, and ſinners; *when all fleſh ſhall appeare before the Judgement ſeat of Chriſt: that every one may receive the things done in his bodie, according to that he hath done, whether it bee good, or evill.* knowing *therefore the terrour of the Lord, we perſwade men* ſaith the Apoſtle. Oh! how terribly, intollerable are the thoughts of this! ſurely words cannot utter it: then he, who ſaid, *Lord de-*

2 *Cor.* 5. 10, 11.

part

part from me, Ile have none of thy wayes, shall find that God ha's said *Amen* to his prayers. Adde to this, that though he stand to be judged, yet hee shall fall in the Judgement. For *the ungodly shall not stand in the Judgement*, as the *Psalmist* notes. You then! whose destruction is of your selves, if your precious soules miscarrie: Consider sensibly in whom your helpe lies, make out towards a Jesus betime; for there's no mercie shewed on the other side the grave; one drop of water which is but a verie small thing: if mis'd and desir'd, cannot be obtain'd: Then, if ever you'le owne free grace and fellowship with Christ. Doe it now, even *while 'tis called to day; heare his voice and harden not your hearts*: for this day let slip, you may ne'r have another. Resisting sinners! I wish you well, my bowells are troubled for you; oh pitie your selves! and let not sinlive to kill your soules:

Psal. 1. 5.

Heb. 4. 11.

as

as it hath serv'd others who are gone to their owne place. Remember, and forget not *Jerusalems* fall and follie: least sweet Christ hide the day of peace from your eyes, as once hee serv'd her.

Fourthly, the stinging thoughts of being Christ-les, and friendles, at that Tribunall bar of heavenly Majestie: The thoughts of having no Advocate with the Father, to speake one good word for the soule to the Irefull Judge; none to stand betwixt God and the soule, none to keep off the stroakes and blowes. When Conscience shall suggest, and cause a man to crie out in bitternesse of his spirit; Ah wretch that I am, I have lived so ill, I cannot die well, nor willingly: yet die I must, but cannot tell what will become of my poore soule and selfe! I am now giving up the Ghost, but alas! I know not who shall have it; I have been Satans servant,

ſervant, and ſinnes ſervant, all my daies, have ſlighted glorious meanes of acquaintance with God, have been wearie of Sermons, wearie of ſpirituall ſervices, and ſpirituall ſocietie: Thus have I made the Judge my foe, and the Advocate my adverſarie; And woe is mee I know neither of them both. And then though ſuch crie out; *Mountaines and hills fall upon us, and hide us from the preſence of him, that ſits on the Throne, and from the wrath of the Lamb:* Mountaines will not doe it for them. Then men ſhall ſhreeke and crie out with trembling, *Lord, Lord. Hoſanna thou ſonne of David have mercie on us:* yet ſhall have no other Anſwer but this, *I tell you, I know not whence you are, depart from me*; you ſhall goe thither, *where there ſhall bee weeping, wailing, and gnaſhing of teeth.* When *you ſhall ſee Abraham, Iſaac, and Jacob, and all the Prophets in the Kingdome*

Luk. 13. 27, 28.

Kingdome, and you your selves thrust out. Or that of Christ; *I professe unto you, I never knew you,* then, even then, those who have been *asham'd of* Christ, *and of* his *words; in a sinfull, and adulterous generation*: shall find Christ *will bee ashamed of them, as he comes to Judge in the glorie of his Father, with the holy Angels.* Ah Lord! can no healing be found for these wounded soules? *Is there no balme in Gilead* for them? open their hearts, inlighten their minds, observe their wants, and supplie them all; lay hold on their sinnes, and subdue them fullie: and, secure, sensuall soules! I say to you, as they to *Jonah, Arise you sleepers, call on your God.*

Mat. 7. 23.

Mark. 8. last.

Fifthly, the resignation of the soule into the hands of Satan, a devillish tormenting Tyrant, a cruell enemie to all mankind: one that, *odio intestino prosequitur* followes and pursues man *with a deadly hatred.* Satan ha's an Interest

Interest in some now, but then he'l have the principle: some *are of him* as Christ speakes, and those must unto him at the close of time. Then Satan puts in a bill of inditement, as large as that booke of *Zacharie*; wherein is alledged all evill deeds that e're were committed: yea *Conscience*, neither good nor quiet, will *accuse, and memorie give bitter evidence*, the whilest the Devills are readie to fetch away the soule. In a word, the whole man, and everie part thereof will bee distressed, those verie eyes which were quick and active to behold vanitie, shall loose their light and see nothing but bloud-guiltinesse of sinne: and the other senses after their order shall faile, and fall, the mind, reason, and Memorie, as heavenly powers of the soule, shall be shaken with fearfull stormes of despaire, and flashings of Hell fire. Then the earthlie house shall shake and tremble,

Zcab. 5.

Ezek. 2. 10.

Luk. 12. 20.

tremble, yea, the humours like an overflowing Sea, ſhall roare and rattle; *Then the Sunne ſhall bee turn'd into darkeneſſe, and the Moone into bloud, and the ſtarres ſhall fall from Heaven.* The aire ſhall be full of ſtormes, and flaſhing Meteors, *the earth it ſelfe alſo ſhall tremble, the Sea roare, and mens hearts ſhall faile for feare, expecting the end of ſuch ſorrowfull beginnings*, which ſhall receive no periods. Then he, or ſhe that ha's ſpent ſo many dayes or nights in vaine, and idle paſtimes, would give a world, could it bee done, for one houres delay: that they might repent, be reconciled to God, and live. Repent now, deſperate ſinner! Compare things together, ſay to thy ſelfe, in earneſt thus. There is a ſinne that I am addicted to, as Pride, Paſſion, Covetouſneſſe, Luxurie, Prophaneneſſe, of this and the other ſort; which if I live in, and goe on, I die for ever; I looſe God,

God, Christ, Heaven, and my owne soule too, and then *what gaine* I? Nothing but *the pleasures of sin*, which are levitie, vanitie, and then the pressures of Hell which are perplexitie. The Proverb is, if a man doe venture, and run a hazzard, let him doe it for something: so let us doe as well as say. What! shall I gratifie Satan for tempting, the flesh for suggesting, the world for alluring to sinne, with the losse of my precious soule? when I am gone, all's gone with me. And Christians! be you resolv'd in this particular, doe not you like these; what though Satan roares Lyon-like, The flesh drawes one way, the world another? yet *stand* you *fast*, *quit your selves like men*, *bee strong in the Lord your strength*: *persevere*, *hold out to the end*, *let no man take your Crowne for if you are redeem'd from thrall by precious bloud*: then come not into such bondage againe,

againe, worke not in ſuch *Turkiſh* Gallies any more, that your laſt change be not bitter, and if you are right for Chriſt, be aſſured you cannot.

Sixthly, the ſtinging thoughts of an excluſion, and ejection from Gods bleſſed preſence, and all familiarity with him and his in thoſe heavenly places; this loſſe, even this (as the Learned have proved) is a greater torment, then ought elſe can be unto damned ſoules *. And 'tis

*Pœna dãni, ſeu divinæ viſionis privatio, omnium omninò ſuppliciorum ſummum eſt, quo Deus hominem punire poteſt: Nam utí videre Deum, ipſiſſima beatitudo eſt: Ita, Deum videre non poſſe, maxima damnatorum pœna eſt, &c.

Inter ſupplicia omnia hoc futurum eſt ſummum, maximumq; à conditoris aſpectu vel brevi morula detineri.

Intollerabilis eſt Gehenna & illa pœna: tamen licet quis innumeras ponat gehennas, tale nil dicet, quale illa fælíci excidere gloria, à Chriſto odio haberi: audire, Neſcio vos *Chryſoſt.* ad Po. *Antioch.*

Omnia verò gehennæ ſupplicia ſuperabit, Deum non videre, & bonis carere, quæ in poteſtate habuiſti obtinere. *Bern.* de inter domo. cap. 38.

Intollerabilis quidèm res eſt etiam gehenna: quis neſcit, & ſupplicium illud horribile? tamen ſi mille aliquis ponat gehennas, nihil tale dicturus eſt, quale eſt à beatæ illius gloriæ honore repelli, exoſumque Chriſto, & audire ab illo: non novi vos. *Chryſ.* in *Mat. Hom.* 24.

fitly called a paine of loſſe, *viz.* an unhappie and everlaſting baniſhment, from the higheſt heaven; and the beatificall viſion of the moſt glorious ſoveraigne, and chiefeſt good. 'Tis not to have the leaſt influence of heat and life, from the leaſt Ray of that Sun-like, reſplendent bodie of Chriſt: not to have one glance of its glorie, not to have one taſte of thoſe overflowing rivers of pleaſures, not to have one glimpſe of that inacceſſable light, and *Jehovah's* glorie. What ſhall I ſay the loſſe is? And how ſhall I eſteem it? Surely none, but one, who ha's been in Heaven, heard and ſeen what's there; can tell you what it is to bee ſhut out thence. *Paul* could and did doe ſomething this way, having had in a rapture a little glimpſe of that infinite glory; And having drunke a ſmall drop, of thoſe ever ſpringing fountaines of matchleſſe Joy and Peace: Hence was

was he brought to call *the most excellent things of this life, and the knowledge of them but drosse and dung*, yea, even *dogs meat*, in comparison of those things above: Oh how sweet! how comfortable! how refreshing are the surpassing rarities of Heaven! Honest soules! doe not your hearts burn within you, when you thinke on them, discourse on them, and read of them, even burne with love to them? Sure I am what e're you thinke of these things, and whatsoever the worke is that they make upon your spirits; that the losse of them will be bitter: And I seriously acknowledge through Gods goodnesse, I count nothing gaine in respect of them, when I am my selfe, and compare the best of other things with them. Oh paine of losse! thou peircest the verie heart, soule, and inward parts, dost wound deeply: The paine of sence is but as a scar in the flesh,

to this; for, this cuts the verie heart in peeces, breakes it to shivers: Doe you not see this confirm'd by common experience? oh how do's it fret, vex and disquiet men to loose good bargaines on earth? when a man do's but let slip an opportunitie of taking a good peniworth of commodities, when it ha's been offer'd: How do's hee upbraid himselfe with his negligence failing; and folly? There are some cannot get such a fault out of their minds along time, especially if the gaine that would have come that way, was such, as that it would have made them rich men, as long as they liv'd after. Aye! but what's that bargain, purchase, or prize to this? that may be lost in a moment, & at the best it lasts not long; for life it selfe is but short with all the accommodations of it: but I must needs tell all intelligent hearts, ther's enough in God to make you rich for

for ever; and if he makes a bargain with you, gives himſelf for your ſelves, he'l warrant his commoditie to laſt for ever, and to ſerve for everie turne: Heaven is meat, drinke, and cloathing, health, libertie, and harbouring, unto all that are ſeated there. You ſee then by this, what it is that imbitters death, and the change to ſome: this laſt ha's moſt gall and wormewood in't, namely, the pain of loſſe, which Chriſts ſenſible ſervants ne're ſuſtaine. Finally, unto you, *who are the redeemed of the Lords Chriſt*, be theſe things ſpoken. Feare not but deſire to ſee this day, your laſt, and beſt, even the laſt and beſt of all your changes. Conſider.

Firſt, the day of your change is the Lords pay-day, everie *labourer in the Lords vineyard*, ſhall then *receive his peny*; everie prayer ſhall then have its anſwer; Everie hungring, and thirſting

soule shall then bee filled, shall ne'r hunger nor thirst more: Everie sigh, groane, and the teares that have fallen from the eyes of Saints in secret, or else where, shall have their fruit, even *the quiet fruits of righteousnesse*; which were sowne in peace many yeares before: And then *all teares shall be wiped off from all faces of Saints*, yea, even everie grace shall then be glorious. *Moses* did and suffer'd much when he did but eye the reward, what then shall wee be, suffer, and doe, when wee receive it? Then 'twill goe well with the righteous, no mans latter end will be like theirs.

First, the soule will bee in its prime then, for whilest it is in a corruptible bodie, it is so ruled by senses, and is so fiercely carried on by sensuall appetites, that it's compelled to give way to the bodie; and cannot follow the light either of nature, or Reason: Hence *the truth* is withheld

in

in unrighteousnesse, and the soule cannot act like her selfe; like a Spirit, whose nature is to sore aloft, towards the place whence she came. Now till then, the soul is made a servant, and cannot looke out at the eyes, but 'twill bee infected, nor heare by the eares, but 'twill bee distracted, nor smell at the nostrills, and not be tainted, taste by the tongue and not be allured, or touch by the hand, and not bee defiled: And everie sense on everie occasion & temptation is ready to betray the soule, untill the bodie is changed and made glorious. Who then that's wise will not long for his approaching decease, that he may enter the Celestiall Paradise? to exchange his brasse for gold, his vanitie for felicitie, vilenesse for honour, bondage for freedome, a lease of life temporall, for an inheritance of life immortall: Sith that to live here is to die? for how much wee live,

so much wee die; everie step of life is a step towards death: and he that ha's liv'd the halfe of his dayes, is dead the halfe of himselfe. Death gets first our Infancie, then our youth, and so forward, and certainly as long as we have lived, so long we have died.

Objection. *But 'tis very grievous, and irkesome to mee, to thinke of the taking asunder of soule and bodie: Might they goe together as* Enoch's *did, the change would bee more comfortable.*

Answer. They are put asunder but for a time, after which the'l bee united for ever: Besides the union of the soule with Christ remaines in full force still, as the *Hypostaticall* did, when his bodie lay in the grave. The Lords presence is with the bodie in the dust, as much as the soule is in Heaven with God, and in his presence. God told *Jacob* hee would goe downe with him into *Egipt*, and

Gen. 46. 4. also surely bring him up againe;

But

But *Jacob* was dead ere hee was brought up againe. Therefore he carried up his carcase out of *Egypt*, not his soule, and so fulfilled his blessed Promise. Saints! why care you so much for the carcase? why feare you to let it lie in the dust, and to bee turned into its owne materialls? ther's not a bone, nerve, or sinew of the whole shall be lost; he *keeps all the bones of the Righteous*, saith the Prophet. And ha's not Christ told you that the haires of your heads are numbred? He has told them one by one, and certainely in the Resurrection, though you may have more in order to perfection: yet you shall not have lesse. Is not this comfortable? Do's it not warme you at the heart, and refresh you to see how you are car'd for? then, as you are not like children of wrath in your living, so loath to be like them in your lothnesse of dying. Adde to this, that the grave

Psalm 34. 20.

grave is but the Lords Treasurie, wherein bee layes all the bodies of his Saints: or may fitly bee called a second wombe. Now consider well. God might have made the first wombe thy tombe, and then how couldest thou have beheld his greatest glorie; Therfore grudg not at Gods proceedings in such a kind as this: For God meaneth your good in such an alteration. The bodie falls but like an eare of corne into the ground, that it may sprout and spring up more gloriously: who then minding Heaven, lets his mind run so much on his earthly Tabernacle? is so loth to lay it downe? Surely *Abraham's* change was still before him, and he bought him *burying places*, and *Job* waited for it all the daies of his life. In a word, the soule shall have no need of the bodie, untill the Resurrection; she's happie of her selfe till then: Nor can a glorified soule returne into a

a sinfull bodie againe: Hence 'tis evident, as some conceive, that *Lazarus* his soule was not in Heaven, was not a glorified soule, for if so 'twould not have return'd into a sinfull bodie: But the union betwixt soule and bodie was losed at that time, and the soule was still in the bodie: *tanquam in sede, non tanquam in organo.* 'Twas in the bodie, but did not animate the bodie.

Secondly, that you bee not loth to stoope to Christ in this great worke of dying, and that you may have comfort in it. Consider further.

That it is no more but a meere mutation, 'tis not an annihilation, being turn'd into nothing; but a being turn'd into something better then you were: and who, that has understanding will not let fall a handfull of dirt to take up a handfull of Gold? 'tis but like *Josephs* act of changing his garments, when hee went in to *Pharaoh*;

Pharaoh; You shall but for a few houres, it may be, but for a few minutes, be putting off and on that which the Scripture calls cloathing. Put off, and lay aside the ragges of mortalitie, and sinne, and then put on the robes of immortalitie, eternitie, and glorie. A Christian at the most do's but taste *aliquid mortis*, his death is but as a sleep.

Thirdly, this change will put a period to all other thy changes, at death they all shall loose their beings; Here you find changes of Joy, and sorrow, comforts, and crosses, sicknesse, and health, abundance, and wealth: But after this you shall ne'r bee troubled any more, with a sick body, sad estate, and common losses; And for inward changes they shall cease also, whereas here you're sometimes free, anon distressed, sometimes you have a sweet taste of Heaven, at other times distracted with feares of Hell,

Hell, sometimes stroaked with Christ, and the comforts of the Spirit, anon stricken with Satan, one while magnifying God for grace, another while crying out of sinnes violent workings in your minds and members; But at this day of change you'l be released for ever, from sinne and Satan, and you shall bee as free, as heart can wish, or desire. In a word, 'tis your yeare of *Jubilee*: in the yeare of *Jubilee*, every one that had lost or sold his lands, upon the sounding of the Trumpet return'd, and received them againe; so you Saints of the most high God shall have what you have lost, even the fulnesse of that Image which you lost in *Adam*, of all knowledge, wisedome, Righteousnesse, and true holinesse, which then he had, and lost, and you shall enjoy a better estate than ever hee lost, or sold.

JOHN

IOHN 17. 22, 23, 24.

And the glory which thou gavest mee, I have given them, that they may be one even as we are one, &c.

Father I will that they also whom thou hast given mee be with mee where I am, that they may behold my glory which thou hast given me, &c.

CHAP. V.

Of the unfolding of Glory, or the Inheritance of Saints when chang'd.

CHrists gifts are largely extensive, he gives all hee ha's to his, what would they more? Christ's sayings are all truth: neither Grace nor Glory, nor any good thing doth he with-hold from his. The Glory which thou gavest me, I have given them. *The end of Christ's amity is unity: all Christ's drift is to encrease union betwixt himselfe and his: if discontent surprize his, they shall have all he is and hath, ere he'le bee*

be at odds with them : Oh what a Jesus is this ! Christs friends fare as himselfe doe's ; If he have Glory they can't want it, that they may be one. *The union of Christ with Christians, is like that of Christ with God, some things excepted :* even as we are one, &c. *All Christs acts have his whole will in them :* Father I will, &c. *Christ loves that his shoula be indwellers in Glory, dwell with him: such Inmates offend not him :* I will that they may be with me where I am. *Christ loves to haue his Glory look'd on, give him what hee loves : for will not looking breed liking ? and liking longing after such a blessing ?* that they may behold my glory, &c. *wee'l shew what the Glory is that's given, and that as succinctly as may be.*

Glory

GLory in the generall, is nothing elſe but apparant excellency, and even ſo the word is uſed in Scripture, for even that which was made glorious, had no Glory in this reſpect ἕνεκεν τῆς ὑπερβαλλούσης δόξης by reaſon of the glory which excelleth. [a] 'Tis excellent, for 'tis the Lords Glory.

Chriſt enjoynes his followers to to ſay to his Father, *Thine is the Glory*: and in Scripture phraſe whenſoever God is added to things, it denotes them eminent; as *the cittie of God, the mountain of God, the increaſes of God*, It is apparant too. *My ſoule thirſteth, and my fleſh longeth for thee, to ſee thy glory, ſo as I have ſeene it in the Sanctuary.* Hence it is that when

[a] 2 *Cor.* 3. 10. Nonnunquam δόξα apud philoſophos eſt idē quod δόγμα ſeu ἀξίωμα. Item fama rumor, & in bonam & in malam partem ſæpius ad bonæ famæ exiſtimationē reſtringitur; unde vertitur gloria, honor. *Eraſ.* opinio & per ſynechdochen generis gloria, quia gloria eſt opinio præclara de alicujus ſapientia & virtute. *Piſc.* in *Gal.* 2. 2. Matt, *Math.* 6. 29. *Acts* 7. 2. ſplendor, *Luke* 9. 31. *Acts* 22. 11. brightneſſe, *Hebr.* 1. 3. & 2 *Cor.* 3. 7. And in this place heavenly felicity or eternall glory. Hinc δοξάζω quod ſignificat, ornare gloria, glorificare, uſurpatur vel de collatione boni præclari & ſingularis vel de manifeſtatione, & predicatione gloriæ. Tarnovius.

where a Believer is, where Christ is; hee shall clearely see, and fully know the excellencies of God, and Christ: yea, what his owne excellency is, by vertue of his union and communion with them both; for then that Glory will be apparant above, which is not so apparant here below.

Three things there are that make everlasting Glory.

1. The Lords revealing of himselfe to the soule clearly and immediatly.

2. His communicating of himselfe unto her fully, and at once.

3. The convolution or turning of the whole soule on God, according unto what hee reveales of himselfe in such a manner.

1. A clear revelation of God, and in him many other secrets.

Tunc etenim justi cuncta scient quæ Deus fecit scienda tam ea quæ præterita, quam ea quæ post modum sunt futura. *Anselm* de similitud. *Cap.* 54. Neque sola visio Dei sanctis hominibus in cœlo promittitur sed etiam omnium rerum, quas fecit Deus, &c. *Greg.* de ætern. felicit, l. 3. c. 2.

'Then shal be made evident those 'sacred secrets, and glorious my- 'steries of the holy Trinity; of 'the unity of Christ's Humanity 'with the Divine nature, and of 'Christians with Christ: then all 'the causes of God's eternall 'Councell, in Election and Re- 'probation; as also the manner 'of the Creation of the World, 'with the fall of the Angels, and 'all the mysteries of the work of 'Redemption, together with the 'spirituall substances, offices, or- 'ders and excellencies of those 'Angels that stand. The nature, 'immortality, operations, and 'originall of our owne soules, 'and that after a way unuttera- 'rable.

Visions of God, and glory on Earth, are darke; we see darkely saith the Scripture: would we see clearly, we must waite then til we are in Heaven. * God told *Moses, hee could not see his face*, viz. *all his Glory, & live*: (a part he did see)

* For whilst he talked with God, the skin of his face did shine, so, as that the people were afraid to come nigh him. Ex. 34. 29, 30.

ſee:) But no living man is found capatious enough to take in ſuch a degree of glory, as is the fulneſſe of Gods face and favour. Is't not the darkneſſe of the viſion, and the obſcurity of the evidences of Gods grace & favour, that ſometimes makes a child of light ſit in darkneſſe, and can ſee no light? what (ſave this very thing) made the Church cry out, *Lord thou haſt covered thy ſelfe with a cloud, ſo that our Prayers ſhould not paſſe through?* and *Job, Loe he goeth by me and I ſee him not; hee paſſeth on alſo, but I perceive him not.* If it be ſaid the Revelation is not dark in it ſelfe: but to ſuch as it concernes, 'tis the apprehenſion which is darke that ſuch have of it: It's granted: but ſtill 'tis evident *we ſee darkly here*, and that God and glory are but reveal'd in part, whiles we are here, ſo that imperfect revelations are darke comparatively, referring to what they ſhall be.

Lam. 3. 44.

Job 9. 11.

How doe some precious souls grieve, take on, mourn and complaine, because they cannot see God to be theirs, & themselves to be his, and abiding in him clearly? To such bee it now spoken, ere long disconsolate soul! thou shalt be in his armes, behold his glory, and thine own too, which he ha's *given* thee, even there where this kind of darkness, nor any other of what nature soever can ever approach. Revelations of God in heaven are immediate also, as well as cleare; there, languishing soules! you that here mourne after God, cry night and day after the Father of Spirits, are sick of love: there (I say) you shall not need to be staid *with flaggons*, *or* comforted *with Apples*; (as the Spouse once desir'd) for God shal be all unto you then. The *Greek* Poet when he had recited an obscure Poem, and all his Auditors had left him, except *Plato*, spake thus: *Plato* is to me in steed of al.

So

Gloria habitat rupibus. *Clem. Alex.* τὰ μεγάλα, χαλεπά, & χαλεπὰ τὰ καλά
Where there's an excellency there's a great difficulty.

Plato est mihi pro omnibus.

So a ſoule that's forſaken of all, except God, findes God in ſtead of all to her. And you alſo that now take great paines, and have many weary fits in prayer, hearing, reading, conference, & meditations; ſhall then reſt from thoſe labours, and enjoy God and Chriſt, without any ſuch meanes.

Others alſo, whoſe hearts are now full of cares, feares, and ſorrowes about the maner of doing ſuch ſervices: one while bewailing badneſſe of memory, another while coldneſſe of affection, at another time deadneſſe of heart, drowſineſſe and dulneſſe of ſpirit, with all carnall, idle, wandering thoughts, uncheerfulneſſe, unfitneſſe, and unſuitableneſſe, to and for ſuch holy employments: even thoſe (I ſay) ſhall then bee freed from all ſuch burthens: they ſhall have nothing there to care for, nor ſhall they have any employment to take paines in;

for it ſhall be, not a paine, but a pleaſure to *follow the Lamb whither ſoever he goes, with whom is fulneſſe of joy, and at whoſe right hand are pleaſures for evermore.*

2ly. His communicating of himſelfe fully and at once. On earth God communicates of his fulneſſe: but the communication of all fulneſſe it ſelfe is onely in Heaven. Beſides, the communication of fulneſs which Saints receive here, is onely *of grace for grace*: Believers! if you'l receive glory for glory, expect till you be where Chriſt is, in whom ſuch fulneſſe dwels. *Father I will that they may be where I am, to behold my glory.* That, even that will be their renowne, who ſhall dwell in light marvellous

God do's this; firſt, to keep under ſelfe-advancing ſins: wee, Alas! are invincibly prone to lift up our ſelves, and let Chriſt lye low, who ne're deſerv'd ſuch unkindneſſe at our hands: we riſe in our

our owne conceits immensly. above measure; hence wee constraine the Lord to leave *thornes in* our *flesh*, something or other to beget anguish in us; sometimes a Satan, a Devil *to buffet us*, & beat us out of our high holds: If in-comes from heaven abound on mens spirits, oh how apt are they to waxe fat, and forget the rocke *whence they are hewen?* yea, the very *brests that gave them suck*, ran out freely for their nourishment? But what a sad and bad thing is this; that men should be evill because God is good? That God cannot abound in Revelation, but man will abate in humiliation? *Paul* sinn'd once thus, but it brought him on his knees *thrice* to the God of pardons; God will not communicate all his fulnes on earth, least men shouldbe full of spirituall tumours on such a bottome: hee'l first have them where they can bee proud no more, and then they shall in-

herite all fulleſt glory. *Oh the height, and the depth of the wiſdome of God! how unſearchable are his Counſells, and his wayes paſt finding out!* but.

2. God gives not out all his fulneſſe here, for earthly veſſells, unglorified Chriſtians cannot hold it all whilſt in the body. The Widdowes oyle increaſt whilſt her Veſſell could receive it: but when once the Veſſells were ſtraitned, its encreaſe was ſuſpended. Chriſtians have had, and ſtill have as much of God here, as ſuch Veſſels will hold: ſpeak experience! Are not ſome ſo full of Chriſt at ſome times, as that they can ſcarce containe themſelves in a huge world? and hence would faine *be with Chriſt*, that they may bee more inlarg'd like their object, to receive as much of him as can bee given? What mortall can tell how much the affections of Saints are inflamed, and how much their zeal is kind-

led

led, when God comes in ſweetly, and comfort breakes in upon them like a flood? Then, even then, how looſe they ſtick to the Creatures, and how much they long to be above them with the Creator, I want words to expreſſe. Theſe like the *Iſraelites*, when once they had got a taſte of the grapes of *Canaan*, they cannot be at quiet untill they are caried thither. Is not this to keep men longing, who would bee found lothing, had they all fulneſſe here? what is't elſe? God ſpeaks good to the heart, but 'tis here a little, and there a little, to keep their ſtomacks open, that he may put in more when he ha's a minde ſo to doe. God communicates all at once in heaven too: (though ſome have other thoughts) this puts a difference betwixt fruition of his communications on earth, & the poſſeſſion of them in heaven: for here he gives out himſelfe but by degrees,

grees, now a little and then a little as we said before. God serves his children as you deale with yours: an heire in his minority is kept under, to make him know himselfe, and hee receives his substance only by parcels, and small pieces: but when he comes to be of full yeares, then his whole inheritance comes in at once.[a] If discoveries of God in glory bee not full, and at once, then these absurdities would follow.

[a] And in this sence as the Apostle speaks the believing heir, while he is a child, differs nothing from a servāt, though he be Lord of all. But when he's of ripe yeares, & comes into those heavēly places, hee is made a Lord, yea a King, & his Father gives him his portion all at once, Gal. 4.1.

1. The vision of God then would be but graduall, but imperfect, and in part, there as wel as here: and stil the glorified would stand in doubt, when the rest should be revealed, which kinde of doubting would argue distrust, which cannot possibly have place in heaven. Nor did it ever enter into the thoughts of the most High, that the least occasion should be given to such an evill; And certainely when Saints are where they can sin no more from any

any cauſe in themſelves, or without themſelves; ſuch as urge the Principle muſt needs be guilty of charging God: For by the rules and lawes of ſuch kinde of arguing, 'twill eaſily be gather'd that the Lord's ſhutting in of himſelfe though but for a ſeaſon, makes the ſoule queſtion the certainty of future diſcoveries. Concerning which perſons, I had almoſt ſaid their blaſphemie is of a very high nature: but.

2. Where then were the Saints ceſſation from labour; would there not then bee a continuall want of the exerciſe of grace? yea even of faith, hope, patience, and long-ſuffering, untill the accompliſhment of ſuch a full diſcovery of God to the ſoule. And who knowes not that thoſe graces ſhall ceaſe to exiſt & be, when once the Saints are made glorious? For what need will there be of faith to evidence things viſible, and ſuch things as are not at a diſtance

stance from the Sts? what need of hope to waite for that which is had already? and what an uncomfortable Doctrine will this bee found to dying Christians. In a word, grace is swallowed up of glory; yet I grant that love shall be ever active in those heavenly places.

The third part of glory is the convolution or turning of the whole soul on God, according unto what he reveals of himselfe in such a maner: here alas! Christians cannot roule themselves on God immediately & fully. Here the means is cal'd in to help, and wee see little is done; but by the meanes. *Faith comes by hearing*, as the Scriptures speak.

Besides, who can doe it fully, when as hee that knowes but in part, trusts, and believes but in part; for how can he assent unto what he knowes not? Adde to this, that here the thoughts wander from God, cannot be kept in in

in holy employments; and the heart is oft absent, and afarre off, when the person is present, as God complains: and this either from some defect, in the manner of the administration of the word (the absence of the spirit and power concurring) or some cause subordinate thereunto. But in Heaven the presence of God holds the soule close to it selfe, so that it cannot wander, cannot stir from God; and the Majestie and glory, with the amiableness of the same presence, drawes out all the abilities of the whole soul, to act answerable unto the lawes, neareness, and deareness of such a relation as is betwixt God and her selfe. Hence 'tis as easie for a glorified soule to bee turn'd on God, and to doe for God, as to be, God having freed her from all power of acting otherwise, & having also implanted in her an in-written constitution, an innate instinct by glory. To be compleatly

plenarly glorified, is to be freed from all imperfections of soule and body, and to enjoy all perfection in them both joyntly: which by reason of *Terminus à quo*, *viz.* the miseries and evills that Saints are delivered from, is fitly call'd in sacred writ, *Redemption*; and in regard of *terminus ad quem*, 'tis as truely and properly stiled *beatification*, *life*, *eternall Glory*, *glorification*, and *an immortall inheritance*.

1 Cor. 1. 30. Gal. 3. 13. Eph. 1. 13, 14. Eph. 1. 3. Iohn 3. 36. 1 Pet. 5. 10. & Cap. 1. 4.

On which two branches there growes that blissfull fruit, which the glorified eate in the midst of the Paradise of God. Of these 2. in their order it is that we intend to speake.

Wee begin first with the immunities of the soule, which are a part of her glory; The first is glorious liberty, such as is peculiar to the children of God, *viz.* freedom from all infringements, and soule-straitning powers.

1. All power and possibility of

of ſinning againſt her ſoveraigne good; conceptions of ſinne ſhall then ceaſe to be, much more then ſhall the births of ſin, which are Death, be annihilated. *There remaines no Condemnation* for her, becauſe ſhe's in Chriſt, walkes after the ſpirit of God, and *followes the Lambe whitherſoever hee goes.* Sin, Death, Divels and Hell, *are ſwallowed up in the victories of* her Husband.

2. From al ſpots of ſin, all ſpiritual impurity, all low thoughts of God, and high thoughts of her ſelfe, all irregularity of will, as it was rebellious to right reaſon with greateſt oppoſition: Though here ſhe could not elect or reject like the Lord, yet in glory ſhee ſhall. Adde to this her freedome from all unſoundneſſe of judgement, and taints of error; which while ſhe was unglorified ſhe was ſubject unto; in all her apprehenſions, receptions, and conceptions of the moſt *Holy God*, and his moſt

most *Holy* things, or of her selfe and others. Besides, her freedom from all impuritie, and imbecility of affection; her love then shal be undefiled, like unto Christs, and not weak, cold or feeble, as't is whilst in an *earthly Tabernacle*.

3. From all instruments of sin. Shee'l then be freed from such a body, whose *members are all weapons of unrighteousnesse*, and rebellious servants to her, as shee's a soule: the *Law*, viz. the power *of the members*, can *rebell* no more *against the law of* her *minde*, to *lead* her *captive* to *sinnes law*, *viz.* sins power. The unruly Carkasse shal never crosse, vexe, and disquiet her more; Serenity and Magnanimity shall then cover her as a garment. Shee shall then have the substance, dominion, and strength of a Spirit, which is such as is in the Angels of God, one of wch did *in one night slay* 185000. Nor shall the vile body ever let in sinne by the sences, to contaminate

2 Kings 19. 35.

minate the precious soule any more.

The senses of hearing, seeing, smelling, tasting and touching shall be spiritualiz'd, ere that the soule will employ them againe. The soul shal never re-enter into an unglorious body, when once she's rid on't; Nor shal shee ever have need so to doe, for shal she not be contain'd in God? and is not that better then to exist in a naturall body? The soules of Sts, although their strength bee now held in, and buried in their massie, sinful, weake bodies, shal then appeare in their native and originall strength.

Finally, there shal be then *mens sana, in corpore sano*: a sound mind in a sound body.

The parts of the bodies glory are such as these;

1. Freedome from all wants, weaknesses, distempers, and uncomelinesse. Neither blindnesse, lamenesse, deafenesse, nor crookednesse,

kedneſſe ſhall enter that place of perfection. The bodies of Saints though they dye imperfect, yet ſhall they riſe made perfect in all their parts. What though their bodies be *without form, comelineſs, & faſhion*; yet they ſhal be made handſome, beautiful, and comely, juſt *like unto* the *glorious bodie* of Chriſt: yea, and which is more, *they ſhal*, ſaith the Text, *be faſhioned in the whole body like unto his bodie*: bee as handſome bodied as Chriſt is, and have as comely a Perſon, and feature as he himſelf ha's, whom the Father loves dearly. *Mephiboſheth* ſhall have no lameneſſe in his feet then, he ſhal not hale before God in glory: nor ſhall *Moſes* ſtammer, and falter with his tongue, or need an Interpreter in that day. For ha's not God promiſed *to turne unto his people a pure language, that they may all call upon the Lord to ſerve him with one conſent*; or as in the Originall, with one ſhoulder.

Zeph. 3. 9.

2. It shall have no want of outward sustenance. Beings on earth may consist in *what* men *shal eate*, and in that *where with they shal be cloathed*. Providence existing in such supportments: but the Kingdome of Heaven, and Saints beings there, *consists not in meates or drinkes: but in righteousnesse, and true holinesse. They shall hunger no more, neither shall they thirst any more; for the Lamb which is in the midst of the Throne shall feede them, and leade them to living fountains of water*, as the spirit speaks. Revel. 7. 16, 17.

Thirdly, adde to this, that the bodies weakenesse with want of health shall cease then. Here the discord of the bodies Elementarie qualities, and its corruptible nature concurring begets distempers, diseases, putrifactions, and contagions; Although afflictiõs come not forth of the dust, neither doth trouble spring out of the ground: but in glory by the powerfull influence of Di-

vine Majestie upon the whole man, there shall be a perfect harmony and agreement among all such qualities and dissonant humours. Their bodies whether hot and dry, or cold and moist, shall have perfect health and strength. Then ulcerous *Lazarus* shall be found as whole as a fish; and in that day all inward or outward contagions, and hurtfull impressions shall cease to be. *They shall not hurt nor destroy in all my holy mountaine saith God.* There's no beating, bruising, wounding, stabbing, or killing of bodies in glorie: then the most high God with a stretched-out arme, will free the Carkasse from all dispositionesse to any inward decays of strength, or vitall spirits: which estate in Scripture is aptly cal'd a *Condition*, or *Inheritance, incorruptible, undefiled, and that fadeth not away, reserv'd in heaven for them.* Hence the body is invested with *Potentia non moriendi*, immor-

Isa. 11. 9.

1 *Pet.* 1. 4.

Potentia non moriendi ex quadam hypothesi unionis cum anima originaliter perfecta immortali.

mortality, it can never be a dying body any more, nor shall the Saints ever have cause to cry any more, *oh! who shall deliver mee from this bodye of death?* and is not this that blessed day of the bodies redemption from *sinne* & *death*, its *wages*? What but this made those followers of Christ, who had receiv'd the first fruits of this glory wee speak of, to groane within themselves, waiting to enter this rest?

4. And what misse of sleep can there be then, when the body ha's ceas'd *from its labours*, which makes it wanting in such a kinde. Besides, there will be no lacke of fire to heate us, or aire to coole and strengthen the bodies breathing; for there shall be an *aura cælestis* as some affirm, which shal supply the want of aire to glorified bodies: but I rather judge there shall bee no misse of such things, because there shall be *no sunne to scorch them, neither cold to pinch*

Quæ supplet defectum aeris corporibus glorificatis.

pinch them : the ſunne ſhall not light upon them, nor any heate as the holy Ghoſt ha's ſaid.

5. And can you think that he who *cloaths Lillies* on earth without their owne *paines taking*, will let Saints in heaven goe naked? Ha's not the Lambe of God promiſed that his ſhall *walke with him in white?* and that his raiment is ſo fit and large, and covers ſo wel, as that nakednesſe cannot appear. *Revel. 7. 16.* Who tooke away *Joſhuah's* filthy *garments*, when hee *ſtood before the Lord*, caus'd his iniquities to paſs from him, and *cloath'd him with change of raiments?* was't not the *Angell of the Covenant*, *Jeſus Chriſt?*

Sicut ſpiritus carni ſerviens non incongruè carnalis ita caro ſpiritui ſerviens, rectè appellatur ſpiritualis, &c. *Aug.* de civit. Dei, l. 13. c. 20.

6. Its univerſal freedom from all power to affront the ſpirit of Chriſt, by diſobedience and diſhonour. And as ſubjection to ſinne and Satan ſhews the body is naturall whilſt here: ſo ſubmiſſi-

on

on to the spirit of Christ there, will shew it is a spiritual body, which is another part of its glorie.

8. A general exemption from all minority, Infancy, youth, old age, & witherdnesse, by all which the bodie's found in an imperfect state: Infants, youths, and aged persons, if in Covenant with God, shall rise in the perfection of strength and yeares: which as some have prov'd shall be such as is found to bee in persons about the age of 30. or as others affirm, about the age of 33. and then, as others have made good by arguments, the child shall rise in that perfect strength it would have had, had it liv'd untill the time of the fullest perfection of growth.

Restat ergo ut suam recipiat quisq; mensuram, quam vel habuit in juventute, etiamsi senex est mortuus: vel fuerat habiturus si antè est defunctus. *Aug.* de Civit. Dei, l. 22. c. 15.

Circa triginta annos defini erunt esse etiam seculi hujus doctissimi homines juventutem. Idem. Ibid.

Resurgent omnes tam magni Corpore quam vel erant vel futuri erant in juvenili ætate. Idem. Ibid.

Now to the second branch of

the definition, *viz. That to be glorified is to enjoy all perfection in soul and body both joyntly*, and of that thus.

1. The soul and body shall externally enjoy a most exquisite knowledge of God, the godly, & of themselves also, when once they're made glorious. An exquisite & perfect knowledg of God, they shall both see him not onely mentally and contemplatively: but also with the bodies eyes corporally: For the glorious God will let in such a great light, and give such a great strength of sight unto them both; as that the eyes of them both shall be opened, enlarg'd, and perfectly apted to concord with himselfe the object.

1 *Cor.* 12. 1.

Iob 19. 26, 27. Whence was that of *Job. I know that in my flesh I shall see God, whom I shall see for my selfe, & mine eyes shall behold him, and not a stranger*; as it is in the Originall, was't not hence? *viz.* that he had assu-

ance

rance in his own soul, being seal'd with the spirit of promise, that such a thing should be? and doe's not God approve this saying? when he sayes he *spake right words of* him? And which is more, we shall see and enjoy him perfectly in our selves: wee see and know the Lord on this side glory but by fits, now and then; even as *a waisaring man, who stayes but for a night, and is gone*: or else wee see him spiritually, as the Disciples saw him corporally, when he was comming towards them: *they* said, says the Text, *hee is a Ghost.* So when God comes in upon our spirits with joy and gladnesse, comfort and refreshment, wee are prone to thinke 'tis not hee. How many precious Saints are there under Heaven, whose soules with *David* refuse to be comforted; shunne the Lord in his comforts as if he were a Ghost? And though he say ne're so oft, as *Christ* to his Disciples, *be of good cheere, feare* *Matth.* 14.27

feare not to be comforted, *It is I?* Yet how hardly are men brought to believe, being slow of heart? yea, and though possibly they doe not thinke a Ghost is comming towards them: yet, doe they not oft conclude that strong consolations are delusions and ill lusions of a false spirit?

We doe not only feare vainly those things which cannot hurt us: but also dread even perversly those things which occasion our safety.

Non solum inaniter metuamus quæ nocere non possunt, sed perversè etiam horreamus ea quæ ad salutem faciunt: *Mucf.*

Ludit suavissimè, cum nos putamus omnia esse perditissima. *Luther.*

In tentationibus fingimus Deum alium: quàm revera est putamus Deum tum non esse Deum, sed phantasma, hoc est, horribile spectrum quod nos velit devorare. *Luther.*

Quoad in angustiis sumus, non est credendum nostris Cogitationibus de Deo. *Luther.*

For doe not many rather conclude that Satan's transform'd into an Angell of light, then that themselves are transform'd into Christ? who can deny it? and that this

this unbelief argues an imperfect ſight, and knowledge of God, & of his grace and favour? Such ſad ſoules the ſpirit of bondage ha's chain'd up ſtill; yea, ſome have, and doe poſſeſſe God here yet will not ſee and know ſuch a thing: You that raiſe up more objections againſt God and your ſelves, then can meete with anſwers; Is not this your caſe?

Secondly, wee ſhall ſee him perfectly in the Creatures alſo, when we are in glory: Whilſt we are here, wee ſee not ſo much of God in the creature as there is: wee are too much bent to ſee the Lord rudely, ignorantly, and obſcurely, as hee comes unto us in the creatures. Alas! how ſeldom doe wee obſerve and conſider what of God wee take in by the Creatures? how much we enjoy him in connexion with them? And although fire could not warme us, food could not ſtrengthen

Longè extra ſepta evehimur. *Chryſ.*

then us, raiment could not secure us from scorching heate and pinching cold, were't not that God were in them, to give heate to the first, put nourishment in the second, & a conserving quality in the third; Yet how hardly are we brought to see, and wonder at the Lord in such a dispensation? Is not this to over-look the Creator in the creatures? And is not such a sight of God too like that which the Heathen had of him? some of whom beholding him under the notion of *Causa causarum* onely, did colour over their creature-worship; by affirming, that though they did worship the Sunne, Moone, and Stars with other created things, yet that they did not worship the Creature, but God in the Creatures; For said they, God is in every thing, and the truth is, wee all of us doe things of this nature very confusedly, and prepostorously. If this were

were not so, what hinders (could wee see the Lord perfectly in the creatures) but that we might take in God, when we take in the Creature, and so have soule and bodie fed together? But glory helps all this; for when Saints are glorified, *they shall see God as hee is in himselfe* & in themselves, and also as he is in the creatures perfectly. And holy hearts! in the interim see as much of God as you can in all your morsells, and mercies, because 'tis very good for you so to doe. Remember the *Israelites* of whom 'tis said, that *while the flesh was betweene their teeth*, ere it was chewed, *the wrath of the Lord was kindled*, and *they dyed*, and *why* for *they* did not observe that God was in the mercie, which caused murmuring in them. Numb. 11. 33.

2. A perfect knowledg of the godly there is: as some have prov'd, * All Saints shall bee

* Ibi 5 singulis omnes, ibi ab omnibus singuli cognoscentur, nec quem-quam omni non latebit, quâ patriâ, quâ gente, quâ stirpe, quis editus fuerit, vel quid etiam in vitâ suâ fecerit. *Anselm* de similitud. c. 59.

known

known of every particular Saint and every particular Saint shall be known of all: there shall be no stranger in heaven[a]: in glory Sts shall know not onely their acquaintance in this world, but also those whom they ne're saw here, even as persons seene and known before. Yet in a carnall manner after the flesh shall no man possibly know or be known. Yea that very *Jesus* that on earth was known after the flesh, shall bee knowne so no more. All knowledge there shall be spirituall, even as is the object and Medium thereof. Add to this, that knowledge of Saints in Heaven shal be personall, as well as spirituall; That this is so, many men of God have fully cleared by Scripture and Reason.

1. By arguments drawn from *Adam* who knew *Evah* as soon as he saw her, though hee had ne're seene her nor known her before[b].

2. By arguments fetched from the

[a] In cælo nullus erit alienus. *Aug.* Ep. 6. ad Italicam

[b] Si enim Adamus virtute imaginis divinæ concratæ Evam de corpore suo sūptam cum è somno evigilasset illico agnovit, &c. *Kemnit.*

the Disciples, knowing *Moses* & *Elias* in the transfiguratiõ, where glory was but weakely shadowed forth. Arguing that in the fulnesse of that glorious light, they would know them better[e].

3. [d] By arguments fetcht from *Dives*, his knowledge of *Abraham* in Heaven, when the distance was great betwixt them: and that therefore the knowledg of Saints in Heaven who are present with each other, must needs be certain and excellent, with some others of like concernment[e]. Alwhich are impregnable for matter of proofe; And although some thinke they have never prov'd a point sufficiently, till all is spoken thereunto that may be, with whom I consent not; yet shal I adventure to give in something more, sith, I am upon the subject.

1. That knowledg which may most augment the comfort of communion, and without which fellowship

[e] Petrus in monte in mortali corpore Mosem & Eliam quos nũquam viderat revelatione interne cognovit. *Mat.* 11. 34. *Buchan.*

[d] Boni bonos in regno, & mali malos in supplitio agnoscunt. *Greg.*

[e] Vide *Kemnit* Harm. Evang. C. 87. & Buc. loc. 39. & Greg Dial. l. 4. c. 33.

lowship is not sweet, shall be in glory: but that's a personall knowledge of each other, therefore such a kinde of knowledge shall be there. How uncomfortable it is to have fellowship with strangers, persons we know not, let all men judge. Who will lay open his heart to a stranger? or mind almost the words of a stranger? yea trust himself to in the company of strangers? 'twas a great heart-smart & grief to *David*, that God had *put* his *lovers and friends farre from* him; *yea his acquaintance into darkneſſe*: that hee must be yoked to the society of strangers; so 'twas matter of great complaint to *Job*, that his *acquaintance were eſtranged from* him, *become ſtrangers to him*. But as 'twas said before, there shall be no stranger in glory, nor shal there be any cause of such complaints there, for acquaintance cannot bee put farre from us there, for wee shall then bee link'd

Psalm 88. *ult.*

Iob 19. 13.

link'd to each other, and all of us unto the Lord, so as not to stirre from him without him: But.

2. That knowledg, which may most encrease the joy of the Just, in their heavenly Mansions, shal be in that heavenly place: but a perfect knowledge of Saints will most encrease the just man's joy. *All my delight is in the Saints, and in them that excell.* Therefore the righteous shall know one another in the Kingdome of their Father. A sight had of the Saints persons, & faces on earth, do's much encrease the joy of a believing beholder. *They that feare thee, will be glad when they see mee: because I have hop'd in thy word*, said the sensible Prophet: and me-thinkes 'tis a great refreshment to see the face, and have the society of a sanctifyed Saint. I have known some converts that have long'd, and lov'd to look on such, and to be where

Psalm 119.74.

such have come: much more then will a sight and knowledge of them, being had in Heaven, where knowledge is fully perfect, delight a believing soule.

3. That knowledge by which a man shall *know as bee's knowne*, shall bee in Heaven: but that's personall and corporall, God knowes the Saints persons. Personall did I say? yea more then personall for Saints in Heaven, in Glory, shall know each other by their names, God knows them by their names; thou hast told me saith *Moses*, *thou knowest mee by my name*. And so shall Saints know each other in glory, else how can they know as they are knowne? On earth wee sometimes know many persons by sight, but wee know not their names. Now in glory wee shall know one another by the same names we had on earth.

1 Cor. 13. 12.

Exod. 33. 12.

2. Wee shall have in glory a perfect knowledge of our selves, that

that great leſſon of man-kinde. before the whole man is glorified wee cannot ſee our ſelves, and what wee are. *who knowes the ſpirit of a man that goes upward?* as the wiſe man ſpeaks. 'Tis above the reach of a mortall wight, to know *what ſpirit* hee's *of* fully, and who can know *the nature* of that *heart* that's *deceitefull above all things, and deſperately wicked?* as the ſpirit ſpake in the Prophets time? Oh what a neaſt of uncleane ſinnes is made there! what depths of darkeſt decets, and cloſeſt ſhifts are harboured there! whoſe inclinations being ſometimes ſcann'd, doe promiſe a ſweete frame for God, when at another time upon an opportunity and advantage of ſinning, their carriage is ſuch, that they render a man deſperately vile. So as that a man can at no time know what hee is or would be. Eccleſ. 3. 21.

And is't not hence that he one while hopes, and another while

fears, now presumes, and anon despaires, is one while as high as Heaven, another while as low as hell in his owne account.

And here's the misery while we are in the flesh, we cannot or will not see into them; and have right thoughts of them: but in glory wee shall know what insides wee had before wee came there, & how much more vile we would have been here, had not God restrain'd us: yea, and that we had in us as bad natures as the worst of men, before grace made the difference. And shall we not then see how great a mercie and favour the Lord vouchsafed us, when he *pull'd us out of the fire*, our *legs* out *of the stocks*, and our whole man out of the chaines of darknesse, clawes & jawes of Sathan, and from under the *power of sinne*? but chiefly for that mighty gift we receiv'd, when the Father made Christ our own. And all this that we may give thankes

to

to the Father, who ha's made us meet being vile ſinners, to become glorious Saints; That we may clearely ſee what cauſe wee have given us to magnifie the Compaſſions, cares, and endeavours of the Trinity, for our Redemption & advancement in the Paradice of God. And that wee ſhould eternally ſing *Halelujahs to the Lamb that ſits on the Throne* of matchleſſe Majeſty; wee ſhall know our ſelves, and that we are in an eſtate of Bliſſe.

Non eſt beatus, eſſe qui ſe non putat.

Wee'l ſay no more of the firſt kind of perfection, *viz.* exquiſite knowledg, which the whole man poſſeſſing, is thereby very glorious.

2. Perfect holineſſe, happineſſe, and ſpirituality. Happineſs puts not an end to holineſſe, but makes it perfect. Holineſſe is moſt perfect in Heaven, & ther's no ſight of holieſt Majeſty without it. This ſhall be both of nature and actions; croſſeneſſe and

Spiritualia erunt, non quia corporaeſſe deſiſtét, ſed quia ſpiritu vivicante ſubſiſtent. *Aug.*

foulneſſe of nature cannot enter into thoſe places which are on high. Our natures ſhal be ſpotleſſe, and our actions they ſhall be blameleſſe. There's nothing done in glory that can be blameworthy: but to this purpoſe wee ſpake before.

3. Superiority. No man ſhal be under the juriſdiction of others; all Saints are ſuperiours in Heaven; ther's no difference betwixt him that was the Maſter and him that was the Servant. He that was a King on earth, fare's no better in glorie, then do's the meaneſt ſubject in reſpect of command. Saints are all fellows in Heaven; Yea thoſe wealthy Chriſtians, which here will ſcarce vouchſafe to look upon the meaneſt of their fellow members in *Chriſt*: wretched thing that it is! ſhall in that day ſee thoſe poore ones of Chriſt eyed, and priz'd of God in glory as much as themſelves, and ſhall ſeee them as rich

rich, and as well Crown'd and Thron'd, as he that was willingly ignoraut of them.

Doubtlesse thou art our Father, though Abraham *be ignorant of us, &* Israel *acknowledgeth us not: thou O Lord art our Father, and our Redeemer*, said the Prophet. Though the Brethren wil not know them, the Father will; doubtlesse hee'l doe like himselfe. And then all Oeconomicall, Politicall, Ecclesiasticall Relations shall cease. There shall be none to command, nor any to bee obeyed but the Lord, and his Christ, our Jesus. There the poore shall not feare the frownes of the rich, dread their threats, nor want their aids: but poore *Lazarus* shall sit downe with rich *Abraham*, *Isaac*, and *Jacob*, and with *David* the King on the same Throne, in the Kingdome of his Father. And the poore widow of *Sarepta*, as well as rich *Dorcas* of *Joppa*, shall have a Throne, and a crown

Isa. 63. 16.

Act. 9. 36. 39

Matth. 8. 39.

in glory: For *God is no reſpecter of perſons:* Saints ſhall be all alike in preferment there: the Lord makes no difference in giving grace, nor will he do't in conferring glory. *Hee put no difference betweene us and them, purifying our hearts by faith,* as *Peter* ſpeaks. *Peter* had truth of grace, and they had it too; God minded not their perſons. Though *Peter* and ſome of the reſt had beene his ancient ſervants, and the other had ne're ſeene the inſide of his houſe, God purg'd them as well as the Apoſtles; 'tis ſo in glory, all ſhall ſit as neer to *Chriſt* as can be. For the weak and poor Chriſtian is as much allied to Chriſt and as deare to him, as the ſtrong and wealthy can be't. Chriſt ſhed as many teares, ſweat as many drops, endur'd as many ſtripes, and paid as great a price for the one as for the other. And in glory it ſhall be known, how hee *takes his Lambes in his armes, carries*

carries them in his boſome, and leades gently thoſe that are with young. Adde to this Dominion perfect rule o're the Creatures, which we loſt in our firſt Parents. *He that overcommeth*, & is crown'd with glory, *ſhall have power over Nations, and ſhall rule with a rod of Iron*, as 'tis ſaid.

Iſa. 40. 11.

Revel. 2. 26.

Laſtly, an orient ſplendor, and peereleſſe brightneſſe of reſplendent light, ſhall cover the whole man as a garment.

Then ſhall the righteous ſhine forth as the Sunne in the Kingdom of their Father: Who hath ears to heare, let him heare. And will not this, even this, occaſion an infinite, unconceivable, and unparallel'd gladneſſe throughout the very ſoule, ſpirit, and whole man?

Matth. 13. 43.

Nonquia ſolis etiam ſplendorem non ſuperabunt, ſed quando nihil fulgentius ſole videmus, propterea re apertiſſimâ nobis ad exprimendum uſus eſt. *Chryſoſtom* in *Mat.* Hom. 12.

In a word, there ſhall bee firſt, that εὐτυχία a neceſſary ſupply

ply of outward things.

Secondly, that εὐδοκία a being in Gods favour, and having a good aspect from God.

Thirdly, that εὐπραξία a well-doing, or right acting according to the emminencies thereof.

Thus of the parts of glory; a word or two of the adjuncts, and we apply the whole.

First, 'tis a coherent glory, such as agrees with, and is sutable unto the whole man. For a man to be cloathed with the perfections of Plants, or Animalls, that will not make him glorious, the perfections of other things will not doe it, it must bee such as is sutable to him as he's a man, even a man renewed.

Secondly, 'tis emminent, ha's worth in't, for glory is the most lofty condition, a thing that's better then a man's selfe. All the creatures besides man, are in-

inferiour to a ſoule; an unſeen ſoule can't be advanc'd with any ſeene ſubſtance, for ſhee is more noble then any ſuch thing: And things below the ſoul can't ſet the ſoule aloft, it muſt be ſomething better then a ſoule which can do that. Now nothing but God is better: and he'l do it.

Thirdly, 'tis a contenting good, cauſing calmeneſſe, and ſerenity of ſpirit, ſo that when once the ſoule ha's what ſhee likes and loves, and is aſſur'd of the ſufficiency thereof, knows ſhe's not to ſeek, hath, and lyes on her Center: This makes her eſtate delectable, full, comfortable, and well-pleaſing; and as hee ſaid in a bad ſence, ſo may a glorified perſon ſay in a good ſence; *Soule take thine eaſe.* And with the Prophet; *Soule returne to thy reſt, for the LORD hath dealt bountifully with thee*, and ha's *delivered my ſoule* Pſal. 16. 7.

soule from Death, mine eyes from teares, and my feet from falling.

Fourthly, perfect love, there shall bee no jarres, nor stirres in glory, no heart-burnings, and evill surmisings against each other, there shall bee no prosperity that can bee envied, nor shall there bee any adversity to bee despised: but of this before.

Fifthly, lasting, everlasting, it ha's perennity and perpetuity in it: and thus the difference is made apparent, which is found betwixt things above, and things below, things of heaven, and things of the earth.

Sixthly, and all this is made ours by it's conjunction with us, as the conjunction of the soul with Christ, and Christ with the soul, is a means to strengthen the proprieties of them both, which they have in each other: so the good things of Christ and glory being conjoyn'd

joyn'd with us, doe make them our owne.

O glory, glory! thou art ſought of many after a ſort: but enjoy'd only of a few that ſeek thee rightly. *Auguſtine* reckons up no leſſe then 288. opinions of ſeverall learned Philoſophers about happineſs, ſome placing it in one thing, ſome in another thing, being every one different in their conceits, oppoſing what each other held.

And yet they did but beate the aire, and were in a Labrinth, not being able to get out. Surely if naturall parts, and helpes of nature could fathom the depths of ſuch a glory; ſuch great witts might have accompliſhed it: But 'tis only the gracious, that can tell what 'tis to be glorious.

Now let all who expect to be and doe ſo well as they ſhould in life and death, and after the Judgement, premize theſe things of

of weight and worth, and consider their *Pondus* sincerely. Oh! who minding these things can have the heart to harme themselves, with making Idolls of inferiour things, and placing soules happinesse in outward enjoyments, and ne're advance further, or rise higher.

I Remember a saying of a Philosopher, who seing great possessions which hee had lost, spake thus. Had not these things perisht, I could not have been safe. So great an obstruction is the cleaving to these outward things, unto the wellfare of the inner man. Good Lord! what fooles are men, that seeke so much for a portion in the Creatures, and so little for an Interest in thee? If *thy love bee beter then life*, then thy dislike is more bitter then death; What then's thy fury? These things marre the taste of worldly treasure.

Non essem ego salvus, nisi istæ perjissent Anaxagoras.

1. That

Firſt, that both in the getting, and alſo in the keeping of ſuch things, a man's always prone to offend his God. And who would live to injure his God, vexe his ſpirit, ſtaine his nature, and procure his diſpleaſure? yet all this moves not ungodly men to ſeek for a Jeſus.

Secondly, a man's ſtill ſubject to be diſpleas'd by the Lord. Men are uſually croſs'd every moment, and every day hath it's evill both of ſinne and puniſhment; ſometimes wee are croſs'd in things wee moſt like, A man ſets not his love largely on a Wife, Childe, Friend, or pleaſant and pleaſing thing, but ordinarily 'tis taken from him, or elſe hee's tooke from them. At other times a man deſires things not attaineable, which is a very great, but a ſecret vexation. And is not all time laid out in bewailing what's paſt, Matth. 6. ult.

XUM

past, a loathing what wee have tasted, and a longing for what we have not tasted? which were it had, would no more fil us, then this we have already.

We alas! are like men seasicke, who shift from roome to roome to finde ease: but whilst the winds arise, and the waters swell, humours are but stirr'd, not taken away. And oft times wee waite for better dayes: but they are hid from our eyes. Thus we are catch'd like birds in a snare, yet skip up and down as if nothing ail'd us. And which is worse, the joyes of Gods presence are for the greatest part kept from us here, which made *Monica* the Mother of *Austin* crie out heartily; What doe wee here? why depart we not swifter? why flye wee not hence?

Quid hic faciemus? cur non ocyus migramus? Cur non hinc avolamus?

Thirdly, outward things are not as they seeme, and are esteem'd, they have indeed a glorious

rious shewes, and are admired: but *inspice ea*, view their insides and you will finde that they fill the head with cares, and the heart with vexatio n.

'Twas a good speech of an Emperour, whatsoever hee himselfe was: you (said hee) gaze on my purple Robe, and Golden Crown: but did you know what cares are under it, you would not take it up from the ground to have it.

Fourthly, Heavenly or earthly advancement is not in them. To Heaven they helpe not, for riches availe not in the day of wrath. Advance on Earth they shall not, for 'tis the Lords prerogative onely, to doe that for men. *Promotion commeth neither from the East, nor from the West, nor from the South: but God's the Judge, he pulleth downe one, and setteth up another*, as the Prophet speaks. Psalm 75. 6, 7

Fifthly, they are unsuitable

to the nature of a ſoule, and her ſublimitie. And can you thinke that the Lord brought us into the World only to accommodate the Carkaſſe with things ſuitable thereunto? The ſoule muſt have a *bonum congruum*, ere ſhee can bee glorious, or begin to bee ſo; But theſe things accord not with her. For is not the ſoul of an immortal nature? then how can dying things nouriſh & refreſh a living ſoul? ſhee cannot get or make a living out of all ſeen things i'th world, nor can ſhee live to her liking on ſweeteſt huskes that be here. Shee's but *hoſpes corporis*, and that may pleaſe the Hoſt, which cannot pleaſe or pleaſure the Gueſt; and that may fat the carkaſſe, which ſtarves the ſoule. A man may have *the deſires of his heart* in theſe things, and ſtill *retaine leaneneſſe in his ſoul.* Wofull experience proves it to be true in ſome.

Beſides,

Beſides, good things of this life are but particular, can only ſupply particular wants: but the deſires of the ſoule are univerſall after good, and all good. God is all good to the renewed ſoule. Oh then let's not purſue the creature ſo, as though that would cure our maladies, heal our miſeries, and bring us to glory.

Tanquam hæc ſit noſtri medicina doloris.

And now wretched ſinners be perſwaded, *lay not out ſtrength*, & time *on that which is not bread*, and *on that which ſatisfieth not, neither kill your ſelves* and ſouls careleſly: but walke in the wayes of the Lord, for he meeteth every one that worketh righteouſneſſe, and remembreth him in his ways. Be no longer your owne foes to *enjoy the pleaſures of ſinne for a ſeaſon*, with the loſſe of the Pleaſures and Treaſures of Heaven for ever; and let God become your friend, who can *ſtand you in ſtead in the evill day*. Conſider, hee's ſuch a friend as is both wealthy,

and helpfull; If a poor man hath a rich friend, and one that's helpfull too, then his heart is eas'd.

A Courtier in the Court of King *Cyrus*, being upbraided with the meaneneſſe of his eſtate, replyed thus; What need I care, ὅτι Κύρῳ μέτειμι, *Cyrus* is my frend. When a man is ſanctified, and in Gods favour, ha's not hee much more cauſe to ſay ſo of God? When hee wants, let him ſay, God's my friend, when Satan, ſin, and the world play the part of enemies, ſay, wel, but God is mine; and all Saints in all places may crye out *Emanuel*, oh! how great a conſolation is this? Beſides, hee's alwayes one and the ſame to a return'd backſlider, he's a friend in adverſity, ſuch an one is worth the prizing, he'l be in trouble with his as well as in peace, and then ὅπου γὰρ ὁ Θεὸς, ἐκεῖ καὶ ὑρανός, as he ſaid, where God is, ther's heaven. If a man goes to priſon, and God goes thither with him, and ſtayes

ſtayes there by him, hee then enjoyes a Heaven. Oh then prize him, prize him, for every one prizeth ſomething, and ſome things that are worth nothing: Let Chriſtians then much more prize him who's more then all things, & worth more then all things; for no man was ever curs'd that had him, nor was ever any bleſſed without him.

Soli Sapienti Deo Gloria.

FINIS.